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# THE JOURNAL OF THE MOSCOW PATRIARCHATE





APPEARANCE OF THE MOTHER OF GOD TO ST. KORNILIY KOMELSKY

Early 18th century icon

HYPAKOE TO THE SAINT, AFTER THE POLYELEOS, Tone 8:

*Having made thy abode in the wilderness, thou erected therein a holy church to the Mother of God, and many monks you gathered there, those working together with you unto the Lord; so protect them from any harm by the evil one, and we will cry unto thee with gratitude: O the blessed Abba Korniliy, pray unto Christ God that He would remit the sins of those who lovingly venerate thy sacred memory*



# 1986 THE JOURNAL No. 6

## OF THE MOSCOW PATRIARCHATE

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# MESSAGE

## of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age

### 1. INTRODUCTION

#### 1.1. The Nuclear Threat Is a Threat to the Whole World

Every historic era has been marked with glorious achievements of human genius, and, regrettably, every era has been also accompanied with tragic events always including wars which bring suffering, destruction and death. The demonic image of war threatens to become ever more vivid in our time. The nature and the amount of armaments possessed by the most developed states today are such that in case of a nuclear war the blast waves and storms of fire and fatal radiation will take just a few hours to destroy whole countries, leaving behind deserts, which will stay scorched for centuries. Unpredictable in fact are the terrible consequences to be brought by a nuclear war to those who will be able to survive. There is every reason to believe that they will be doomed to extinction. The same lot awaits the animal and the vegetable kingdoms. Instead of God's Commandment to till the earth and subdue it (Gen. 1. 28) being fulfilled, the whole of creation runs the risk of being fully destroyed and the earth being turned into a lifeless desert. The sign of the time threatening humanity today is truly fearful.

#### 1.2. A Root Cause of the International Tension

Our time is characterized by peoples' search for political and economic independence, for social justice, for the development of their own identities, for building such a society that will ensure life in dignity for its every member.

But the legitimate desire of peoples to follow their own ways of development has been often met not with understanding but opposition on the part of many powers that be.

A strongest manifestation of it is the policy pursued today by the US ruling

circles. Ascribing the natural processes of liberation and development that go on in the world to the interference of the Soviet Union, they have carried out the policy of confrontation towards our country, reinforcing this policy by their search for military superiority, which has found its manifestation in the arms race. All this has led to the escalation of international tension and increased the danger of a nuclear war.

#### 1.3. The Intensification of the Peace Movement

All sensible people in the world are aware now of the threat of a nuclear catastrophe. It is only natural that the increased danger should cause concern among religious, public and political figures as well as scientists and many peacemakers from all walks of life. They have realized that the question of war and peace has become in a nuclear age the question of life or death for all. The universality of the unprecedented danger has brought about a growing wave of peace movement in the world and provoked many attempts to reflect on the situation. Being a religion of love and peace, Christianity has every reason to fight this evil. At the same time, it should be borne in mind that the arms race and the nuclear confrontation are the powerful realities today which determine to a large extent the economic and political life of states, nations and whole continents. These realities are to be taken into account and analyzed so that effective means could be found to remove the universal danger.

#### 1.4. Christians Are Elaborating Their Own Positions

In recent years many Christian Churches, religious associations and various ecumenical and peace organizations have drafted and issued statements on the nuclear threat to world peace. These documents have testified to the common Christian initial attitudes, and lead naturally, to common conclusions. Ne



vertheless, every issued statement contains original elements conditioned by confessional distinctions, different theological and historical traditions, different socio-political situations and different understandings of the present-day realities.

#### **1.5. Concern of the Russian Orthodox Church for the Present Situation**

The Russian Orthodox Church, being actively involved in peacemaking, has also expressed on many occasions her attitude to the problem of war and peace as understood in the present situation. In her statements our Church, taking notice of the positions of other Churches, proceeded from her own convictions and traditions based on Holy Scriptures, the Holy Tradition, the examples of Holy Fathers and the whole experience of her historical existence. In 1988 our Church will celebrate the millennium of the Baptism of Russ. On the threshold of this great event, it is proper to review the experience of religious reflection on the problems of war and peace with reference to the complex situation in today's world, to sum up our views on the matter and to set priorities for the cause of protection of humanity and life itself from annihilation in nuclear fire. This Message, we believe, will help the children of the Church to strengthen their peace efforts. We hope it will also help us to broaden our cooperation with other peace forces.

#### **1.6. The Need for a Substantial Reinterpretation of the Views on War and Peace Today**

Among the new realities that have emerged in the late 20th century are new means of warfare having destructive capacity which cannot be compared with that of all the weapons of the past. This radical change is so great that it cannot be evaluated only quantitatively. In old times, the development of war technology also resulted in considerable changes in warfare. Yet, before the nuclear weapons appeared it was possible to think of war in the moral terms of just or unjust war; the "war or peace" alternative was quite admissible. But in the late 20th century, the fundamental changes in the situation have posed quite a number of problems which need a qualitatively new reflection materially, ethically and theologically.

#### **1.7. It Is Impossible to Justify Nuclear War**

The mission of the Church of Christ in the world is to save people for eternal life, to pour on them the gift of God—grace which is reviving and saving.

The mission of the state is to ensure peace and justice in society by various means including forcible suppression of the evil and injustice. The Church has always recognized the right and the duty of the state to use force in order to remove evil from the life of society, for from the Christian point of view violence is admissible if it is aimed at the suppression of the evil. The oldest evidence of such an attitude of the Church towards the state is given to us by St. Paul the Apostle (Rom. 13. 1-6). It was this distinction between the functions of the state and the Church as a social body that led the Church, while adhering to non-violence, to endorse, when it was necessary, the forcible actions undertaken by the state to reduce or suppress the evil. Thus the Russian Orthodox Church, whose nature has always been profoundly patriotic, gave on many occasions in its 1000-year history her blessing to warriors defending their Motherland from enemies. This was the case in 1380, when the great ascetic, St. Sergiy of Radonezh, blessed Dimitriy Donskoi and the Russian troops to encourage them to fight in the Kulikovo Battle which began the liberation of our Motherland from the Tatar-Mongol yoke. This has been the case in our time as well, when the Church blessed the people defending their Motherland from the German fascist aggressors.

But, as has been said, the substantial changes in our idea of the war of the late 20th century pose the question: is there anything that can justify a war with the use of nuclear or other equally destructive weapons which can lead to the destruction of humanity and all living beings on the earth? The objective answer to this question can be only negative.

#### **1.8. The Notion of Justice Is Incompatible with Nuclear War**

War is always violence, but sometimes violence which is forced, aimed at suppressing evil and at the same time,



according to the common conviction, just. Whether this or that war is just becomes often the subject of argument and discord. Anyway, people in all times have been convinced that the ethical term of justice undoubtedly can be applied to the notion of war. But the picture of the terrible and irreparable disaster that can be caused by a nuclear catastrophe is so horrific that the notion of justice cannot be applied to it.

### **1.9. The Preservation of Peace Is the Only Way for Humankind**

War has always threatened peace and the well-being of this or that nation, and, as the experience of our century shows, the well-being of the entire humanity. But every war ended sooner or later, and peaceful time came. Prognoses made by contemporary scientists concerning the probable state of life after a nuclear war exclude the coming of peace. True, peace can be interrupted by war, but not to come back one day because a nuclear war will put an end to all wars and to peace, for it will be the end of life on the Earth. In this situation peace becomes the only possible ethical and practical demand of our time.

## **2. CHRISTIAN ATTITUDE TO WAR**

### **2.1. War is a Result of the Fall**

Just as the outward signs of a disease signify the destructive forces at work in the body, so wars are the physical manifestations of a hidden spiritual illness of humanity. As one of the most terrible forms of fratricidal hatred (Gen. 4. 3-12) war has accompanied the history of humanity ever after the Fall.

### **2.2. War Is Evil, for It Involves Killing**

War is evil. The cause of this evil as of any evil in man in general, lies in the sinful abuse that the fallen man made of the freedom that had been given to him. The evil of war is manifested above all in the fact that war is violence which involves bloodshed and even killing. Killing, without which wars cannot do, was considered a grave crime before God as early as the dawn of the Holy History. *Thou shall not kill*, says the Law of Moses (Ex. 20. 13). In the Old Testament as in every ancient religion blood is of sacred nature, since blood is life (Lev. 17. 11-14) and every-

thing that relates to life is of God Who is its only Master.

### **2.3. Peace Is the Restoration of Human Dignity**

Man was created in God's image and after His likeness (Gen. 1. 26). The biblical peace, which was broken by the Fall, depends on the restoration of human dignity. The Church of Christ serves to restore this state and consequently to reconcile man with his Creator. Man as the crown and centre of the Divine creation constitutes the fundamental content of the mission of the Church in the world and in the history of salvation. The holiness and divinity of human person inspired those Fathers of the Church who contemplated the mystery of Divine Economy. Even purely theological debates within the Church, which led to the articulation of the trinitarian, Christological and ecclesiological teachings of Christianity, were directed ultimately to the preservation of the fullness of Christian teaching on man and his salvation.

### **2.4. Christian Substantiation of the Commandment Not to Kill**

The coming in the world of the Son of God, Who by His incarnation sanctified and renewed the human nature, revived the old Commandment banning killing. The personal example of the Saviour—the guiding star for Christians in their personal ethics—is the example of the highest possible sacrifice and forgiveness combined as they are with the rejection of violence (Lk. 22. 50-51; 23. 46-47). From the point of view of St. Paul the Apostle, for the Christian, notwithstanding his "natural right", it befits more to tolerate offence and misery than to offend his neighbour (1 Cor. 6. 7-8).

### **2.5. War for Christians Was a Forced Reality**

In preaching the good news of peace to the world (Rom. 10. 15) lying as it is in the power of the evil (1 Jn. 5. 19) and filled with violence, Christians nevertheless, had to face the vital need of fighting in wars. In doing so, they proceeded from the actual circumstances. While recognizing war as violence they did not see in it an absolute evil. If it came to the protection of their neighbours and the restoration of just



tice they considered war an undesirable, though forced means.

## **2.6. Love of the Neighbour Is the Only Moral Justification of the Participation in War**

The Church in all times had a deep respect for the soldiers who protected the life and security of their neighbours at the price of their own lives. The Orthodox Church counted many of them among her saints for their Christian virtue thus commended by Christ: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13).

## **2.7. The Moral Truth in International Relations**

As is known, the Christian world view has made a certain impact on international relations. Both in theory and practice Christians have sought to realize in the world the principles of truth. Both in international life and personal relations they have sought to establish justice and love of man. From the Christian point of view, the notion of moral truth in international relations should be based on the following basic principles: 1. Love of one's neighbours, of one's people and homeland. 2. The recognition of the needs of other nations. 3. The conviction that the welfare of one's nation cannot be promoted by immoral means.

## **2.8. Christian Message and the Notion of Justice in War**

These three basic moral principles have determined the Christian concept of the so-called just war. This moral concept was elaborated by Christianity during the Middle Ages when people, adjusting themselves to the actual situation, tried to curb the raging of violence in wars. Behind the well-known provisions of this concept was the conviction that a war should be waged "according to the rules", that a man in a war should not lose his human face and forget that his adversary is also a human being. The elaboration of fairly high legal standards in international relations would have been impossible but for the moral impact that was made by Christianity on the minds and hearts of people.

The demands of justice in war were in fact far from being met, but the pub-

lic opinion and the general moral climate in this or that era sometimes managed to keep the warring people from committing excessive atrocities.

Of course, the question of the just war and the admissibility of Christian participation in hostilities should be considered in the general context of the Christian Tradition.

## **2.9. The Commandment to Love Should Not Serve to Cover the Evil**

It should not be forgotten that the Saviour's Commandments *to forgive* (Mt. 18. 21-22), *to love one's enemies* (Mt. 5. 44) and *not to resist one who is evil* (Mt. 5. 39) have a substantial and fundamental limitation. When Christ called for forgiveness, non-resistance and love towards enemies, he meant one's personal enemies. These love and forgiveness however should be by no means used to cover the evil. It is absolutely impossible to interpret this appeal to be kind and humble in personal human relations in terms of spineless contemplation of atrocities and injustices being inflicted on our neighbours.

## **2.10. Proper Understanding of Christian Commandments Should Determine All Social Relations**

The proper understanding of Christian Commandments can justify the moral conditions that were applied to waging a "just war" in the past. But the same considerations and reasons can underlie Christian approach to limitations of freedom if it is abused. This may happen in international relations as well as relations between individuals, groups in a particular social structure, races, etc.

## **2.11. The Reality of a Nuclear Age Makes Us Change Our Former Evaluation**

Nevertheless, the living spirit of Holy Scriptures and Tradition does not allow us to make our conclusions from the Church tradition of the past absolute and dead. A nuclear age is an age of such radical changes in the outer life of humanity that we have no right to be uncritical in applying yesterday's evaluation to today.

This concerns first of all our new perception of war. Since 1945, when the nuclear weapons appeared, humanity



has entered a basically new period of its history—a nuclear age.

## 2.12. New Perception of a Modern War

Our century is marked with the development of weapons of enormously destructive and fatal power. Following the atomic bomb, the hydrogen bomb was invented. Its power was *thousands of times* as great as that of the bombs dropped on the Japanese cities of Hiroshima and Nagasaki. After that, as is known, the development of new types of nuclear weapons has not stopped. They are being tested, produced and accumulated by incredible amounts.

## 2.13. Disastrous Physical Consequences of a Nuclear War

The consequences of a possible nuclear war are not only terrifying because an unpredictable number of people will be killed. They will be no less terrible for the survivors. Even after its end such a war will continue to affect people by *incurable* disease, causing genetic changes which will affect the future generations, if anybody will sustain it at all.

## 2.14. Psychological Consequences of a Nuclear War

One can speak at this point of not only physical but also psychological consequences of a nuclear war. It is true that in such a war there will be neither victors nor vanquished. Even if we suppose that one of the warring parties should win, we can imagine how heavily they will be weighed down by the victory gained at so heavy a price.

## 2.15. Nuclear War Can Destroy Life on the Earth

In addition to these prognoses concerning the consequences of a nuclear war there are the latest estimates made by the physicists who explore phenomena in the atmosphere and in nearer space. These estimates called a "nuclear winter" effect show that in case of a nuclear war even a comparatively small number of nuclear explosions will change the climate of the planet to such a degree that it will bring death not only to the civilization but also to all life on the earth. One can therefore affirm that a nuclear war will bring no benefit to either side.

## 2.16. Not to Be the First to Use Nuclear Weapons Is a Moral Imperative.

### Debates on a Retaliation Are Senseless

Given these prognoses, we should change all our ideas about the relation between war, peace and justice. The point is that a possible nuclear war threatens to make senseless whatever standards of human right and justice that may be.

Should a nuclear war pursue a just end, it will never achieve it for such a goal, i. e., the restoration of order and peace is out of the question wherever everything is destroyed. In this connection the question is often discussed whether a retaliatory nuclear blow is justified or not. Such a discussion appears senseless. What kind of sensible actions, what kind of physical restraint can be expected from the party which underwent a surprise nuclear attack placing them under unprecedented, unpredictable and intolerable conditions? Besides that, a retaliatory nuclear blow will most probably be delivered not by man but by the defence devices. If it is senseless to discuss a retaliatory nuclear strike, then the first strike must be condemned as inadmissible under any circumstances. Not to be the first to use nuclear weapons is the only morally justified position where such weapons exist.

## 2.17. Nuclear War Makes Senseless the Conditions on Which a "Just War" Was Considered Possible

Nuclear war makes senseless another condition on which a war can be considered just i. e., the official declaration of war; for the declaration of war given the speed of modern delivery systems is tantamount to suicide for the party which declares war. Nuclear war with its unprecedented destructive capacity makes utterly senseless the just ethical demand to ensure the immunity of civil population. In a nuclear war the question of the equitable proportion of war damage to be done to the opposite party is deprived of any meaning. What kind of a measure of damage there can be where whole countries and nations can be destroyed, where all life on the planet is at risk?



## **2.18. Nuclear War Is Inadmissible Under Any Circumstances**

Who can point to the material and moral values for the sake of which humanity should be caused to fall into the abyss of such severe sufferings and even annihilation? Nuclear war is unjust and senseless. Naturally and morally inadmissible under any circumstances, it would be a crime against humanity, a crime which people have never seen before and which can become the final act of the world history. Being unjust, the use of nuclear weapons in a war can only be regarded as a murder, a genocide of a terrifying dimension. A nuclear war would be a senseless fruit of sin, a terrible sin against God, a sin the prevention of which is the urgent duty of Churches and all humanity.

## **2.19. Ideological Reasons Cannot Justify Nuclear War**

The recognition of nuclear war as an absolutely inadmissible phenomenon also poses a basic ethical question about the reasons which can possibly justify a nuclear war. Sometimes ideological reasons are made out as such. But to be ready to destroy entire humanity for one's own ideological presuppositions is criminal and inadmissible.

## **2.20. Nuclear War Cannot Be "Limited"**

In the present situation when enormous nuclear potential has been accumulated in the world, the idea appears to be false and dangerous that a nuclear war can be given a form of a conventional local war by "limiting" the use of nuclear weapons. Most of military experts believe today that any bilateral nuclear conflict will inevitably turn into a world-wide catastrophe. Finally, what may the "limited character" of a nuclear war mean for such densely populated areas as Europe?—let alone the fact that a "limited" nuclear war, according to scientific conclusions, is no more than a delusion and fiction. All this makes it evident that a "limited" nuclear war is as unjust and immoral as an "unlimited" one.

## **2.21. Weapons Are Threatening to Spread to Outer Space**

Spreading to new spheres, weapons have recently posed a threat to capture

the nearer outer space as well. In this connection we express our conviction that such a new spiral in the arms race will not only impede the relaxation of international tension but also create new conditions for its aggravation. All the past history and more so the history of the last decades of the rapid development of science and technology testify to the fact that any step toward increasing the fighting efficiency of one of the sides will inevitably provoke a reciprocal measure of the other side.

## **2.22. Space-Based Defence System Is Ineffective and Dangerous**

There is reliance placed on the development of the so-called anti-missile space-based defence system to ensure security in case of a nuclear war. Many Soviet and other experts, however, have declared that it is technologically impossible to develop such a perfect system. It is estimated that such a system will be 70 to 95 per cent effective at the most. At the same time, such a step helps to create the illusion that the first strike will stay unpunished, to sharply increase the possibility of a nuclear war and to encourage a new, technologically unprecedented and, consequently, fabulously expensive spiral in the arms race. It is generally known as well that every time a system becomes more complex technologically, the human factor in its control is reduced and accidents and errors in its operation become more significant. With reference to the so-called space defence system this means only a growing risk of creating a situation in which human beings with the best will in the world will not be able to prevent a nuclear disaster.

## **2.23. Peace in Fear Is a False Peace**

*Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you* (Jn. 14. 27). These words of our Saviour are especially significant today when people live in a constant fear for their future and the future of their descendants and see no guarantee of peaceful life. This is where the war threat lies. The peace of Christ resting on the unshakable foundation of love is different. *There is no fear in love* (1 Jn. 4. 18), and peace without love is penetrated with fear; therefore it is a false peace.



## **2.24. The Arms Race Is a Result of Fear**

The arms race today, especially the nuclear arms race, seeks justification in the so-called "deterrence". The lack of confidence in one's opponent generates fear, and fear, in its turn, generates the desire to acquire military superiority which, in its turn, generates reciprocal fear and reciprocal armament. In this way fear and the arms race are escalated, revealing the sinfulness of humanity today.

## **2.25. The Position of Nuclear Deterrence Is Evil**

From the point of view of Christian tradition and ethics, deterrence and communication of the feeling of fear to another or others are admissible ethical categories under certain circumstances and can be in some cases assessed as positive (e. g. the fear of God, the fear of a just retribution for committing a crime). As for the nuclear deterrence, however, it is of essentially different nature, for it is built on the assumption that nuclear war is possible, and therefore it is basically evil. Deterrence thus makes real the danger of the annihilation of not only humanity but also all life on the earth.

## **2.26. The Policy of Deterrence Generates Distrust Among Nations**

The policy of armed deterrence in which one power seeks the military superiority over the other is evil in our time not only ethically as it assumes that the destruction of God's creation is possible and admissible. It is evil because a potential enemy is also suspected of the intention to initiate a nuclear war, which not only brings distrust and tension into relations between states but also generates the feeling of alienation and distrust among nations.

## **2.27. The Arms Race Is an Inhuman Waste of Resources**

The policy of deterrence is evil because it is also the spring that gets the arms race going unceasingly, involving a senseless and inhuman waste of natural, material, human and intellectual resources. Among the indirect, though significant, consequences of such a policy is the involvement of a growing number of people into the vicious circle

of the arms race and into the ensuing responsibility for aggravating fear and danger in the world. Claiming more and more victims, this policy has also led to the exploitation of various resources in developing countries which need them for meeting their own urgent needs, for their own social and economic development.

## **2.28. The Policy of Deterrence Needs to Be Overcome**

Neither the nuclear war nor the policy of deterrence are justified from the point of view of either common sense or religion or ethics. But while the nuclear war is still a possibility which is not realized, the policy of deterrence, fraught with this possibility of a disaster, is a real fact which is characteristic of our time. And if the nuclear war can be opposed with only one alternative—its prevention, the policy of deterrence as a real fact needs to be overcome. What can help us in this is the ethical tradition which has shaped the standards of international law.

## **2.29. Parity of Armaments Is a Condition for Overcoming Deterrence**

No nation wishing to preserve its life and dignity will tolerate any deterrence whatever the aim of this deterrence may be. Every nation would reject the foreign will imposed by military, economic, political or any other means. Therefore, every nation possessing adequate power and resources and finding itself in the situation of deterrence will consider itself forced to react, thus becoming a participant in the arms race. What is it that can help to overcome and limit such an incentive in the arms race? There can be only one answer: the establishment of such a correlation of the forces opposing each other that renders deterrence ineffective. Such correlation can be achieved under the present conditions only through parity, a balance of armaments that ensure equal security.

## **2.30. But a Parity of Armament Is Also Dangerous Today**

The maintenance of a parity of armaments however has two aspects which make it a rather dangerous way of maintaining peace. First, the achievement of parity itself implies the invo-



luntary participation in the arms race with all its inadmissible consequences. Secondly, even the maintenance of a parity at a time when the so-called "ceiling of security" is so low while the level of arms sophistication is so high can lead to an accidental nuclear conflict because of technical faults.

### **2.31. The Maintenance of a Parity of Armaments Should Be a Temporary Measure**

The actual maintenance of a parity of armaments for the sake of mutual security, therefore, is justified not so much in itself as only a *temporary* measure to take on the way to a lower level of parity and gradual disarmament, above all, nuclear disarmament. The way to disarmament should begin first with freezing the nuclear arms on the existing level. This step can be rather difficult in itself since it involves a reconstruction of the national economy. But the studies made by many outstanding scientists in the world show that such a reconstruction will make an undoubtedly beneficial impact on the welfare of a nation whatever its socio-economic and political system may be.

### **2.32. Regional Conflicts and the Arms Race**

Regional conflicts are an element which often increases the danger of a nuclear war. They are also made an obstacle on the way to disarmament. They should be resolved without delay, peacefully and equitably. They should not be used as a pretext for escalating the arms race or a hindrance for disarmament.

### **2.33. Economic Evil of the Arms Race**

The arms race, especially the nuclear arms race, does not only bring the world nearer to a possible nuclear disaster; it has become already today one of the most terrible evils which humanity has ever experienced. It reveals the sinful squander of resources which have been given by God to human beings for living and rational use. It is difficult even roughly to estimate the amount of valuable resources being absorbed by the desire to maintain a high level of armaments in developed countries. Related to this problem is the economic exploitation of many deve-

loping countries by powerful states, which provides them with a constant and strong inflow of resources for the arms build-up and contributes objectively to the growing debt, enormous enough as it is, of a great number of poorer nations. The development of new types of weapons involves expensive scientific reasearch, and their production—the consumption of ever more scarce raw materials and the construction of special plants and the work of millions of people. Hence the constantly growing cost of weapons. The deployment of the works of war industry as well as military bases and testing grounds involves the non-productive use of vast areas of land. All this leads to the annihilation of God's gifts given by the Creator for the benefit of man. The waste of resources in non-productive military expenditures makes a negative impact on national economies and leads to the deterioration of social security and the living standards of people in countries participating in the arms race.

### **2.34. The Arms Race Deprives of Assistance Nations in Need of It**

The abuse of human and natural resources in the arms race is in a glaring contradiction with the needs of hundreds of millions in the world where hunger, misery and disease are raging in many countries. The problems of developing countries are only seemingly far from those of countries participating in the arms race. Actually, many of them could be solved or smoothed if developed countries lived in the situation of detente giving them an opportunity for uniting and coordinating their efforts in rendering assistance to the countries in need of it.

### **2.35. The Arms Race Impedes the Progress of Developing Countries**

The arms race not only diverts tremendous resources from the noble cause of charity behested by the Lord, but also contributes to the general political destabilization in the world, involving developing countries. This instability contributes to the growing military expenditures and the great flow of arms trade. Thus one who needs bread often receives a stone instead (Mt. 7. 9).



### **2.36. The Ecological Evil of the Arms Race**

Finally, in abusing the natural resources, the arms race does both direct and indirect damage to the environment. The negative ecological changes resulting from military activity are aggravated by an increasing number of cases of radio-active pollution of the environment during nuclear tests, by accidents connected with nuclear arms delivery systems and storing facilities, during "burying" radio-active material and during the use of chemical weapons. The tremendous costs of armaments and the tension in the world political situation do not allow developed countries to allocate adequate funds for joint efforts in solving the urgent ecological problems. Thus the arms race is revealed as an evil not only in regard to society but also nature, an evil which, if not removed, will threaten to destroy the whole creation.

### **2.37. The Deliverance of the Earth from the Blight of Nuclear Weapons Is the Hope of the Nations and Demand of the Time**

Proceeding from the above, we resolutely declare: today's reality demands that such measures should be taken immediately as to completely deliver humanity from the nuclear threat. To serve this end the Soviet state set forth in middle January 1986 a programme of a step-by-step ridding of the earth of nuclear weapons to be completed before the end of this century, implying that both the USSR and the USA should renounce the development of space strike weapons.

This programme is well-grounded scientifically, imbued with a high moral sense and intended to create a new moral climate in international relations, a new political thinking whereby state executives will be acutely aware of their responsibility for the destiny of the world, to establish and deepen trust in relations between states and nations, to overcome the stereotypes of enmity and confrontation between states with different social systems.

We call upon the governments of all nuclear powers to gather courage to embark on the road of ridding the earth of nuclear weapons.

### **2.38. The Urgent Tasks of Stopping the Arms Race and of Disarmament**

At the same time, there remain, of course, other urgent tasks essential for stopping the arms race and for consistent implementation of disarmament measures. They include:

- a) prevention of the militarization of outer space creating conditions for a new and most dangerous spiral in the arms race;
- b) general and complete ban of nuclear weapons test;
- c) freeze on nuclear arsenals as a first step to their reduction and elimination;
- d) pledge to be made by all nuclear powers not to be the first to use nuclear weapons;
- e) subsequent considerable reduction of both nuclear warheads and delivery vehicles;
- f) creation of nuclear free zones;
- g) early liberation of Europe from nuclear intermediate-range missiles;
- h) establishment of structures of reliable control over the processes of disarmament;
- i) reinforcement of international regime of nuclear non-proliferation;
- j) establishment of effective international control over the nuclear power engineering for peace;
- k) ban on chemical, bacteriological and other means of mass destruction;
- l) ban on the development of any means of mass destruction;
- m) reduction of conventional armaments on the terms of equal security;
- n) support for all negotiations aimed at the reduction and limitation of armaments and at disarmament.

## **3. CHRISTIAN UNDERSTANDING OF PEACE**

### **3.1. Peace Is a Gift of Divine Grace**

The Christian understanding of peace is based on the promises of God that are recorded in the Holy Scriptures of Old and New Testaments. The promise of peace was a driving force of the history of the Old Testament and the Church of Christ. It rendered meaning to the history which was actually far from being peaceful, filled with wars and all kinds of disaster. Through faith we learn that the promise of peace began to be fulfilled in Jesus Christ, but for us, Christians, peace continues to be



a gracious gift of God for which we pray and ask for our own sake and for the sake of other people.

### **3.2. Peace Is Not a Mere Absence of War**

The biblical understanding of peace is considerably broader than the political understanding of peace as an absence of war. Referring to *the peace of God* (Phil. 4. 7), St. Paul the Apostle points out that this peace *passeth all understanding* (Phil. 4. 7), that is, peace as a gift of grace surpasses by far the peace that human beings can create on their own.

### **3.3. Peace Is the Fullness of Being in God**

The biblical peace is determined by the religious understanding of man and his calling. Man is created for the life of communion with God. This is what conditions the relationships between man and his like and between man and nature. The Fall of the first man has resulted in the alienation between human beings and the distortion of relationships between human beings and the whole creation. It is this human condition distorted by sin that Holy Scriptures understand as an absence of peace. It is the restoration of the lost peace as the fullness of being that is the subject of Divine Economy.

### **3.4. Peace Is Not Only a Gift but Also a Task**

Peace between man and God, the inner peacefulness of man and his peace with others are inseparable. The Bible contains a promise of peace as an eschatological gift of God, which, at the same time, inspires human beings, giving them strength and the hope to restore peace with the help of God now, within their earthly existence. Peace is not only a gift of God but also a task to be accomplished by humanity.

### **3.5. The Old Testament Understanding of Peace**

In the Old Testament, peace is one of the central notions. Peace is a totality of good things which were given by God to the creation when it was in a state of paradise and which were distorted by man as a result of the Fall. The Old Testament Israel was aware

of the fact that peace in its deepest sense was only a gift of the Creator and a subject of eschatological hope. In this sense, the notion of peace is identical with the notion of salvation. It is God Who saves men. Peace therefore becomes one of the names of God (Jgs. 6. 24).

### **3.6. Prophetic Visions of Peace**

Old Testament prophets describe peace meta-historically, as a condition which completes history. *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid... They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea* (Is. 11. 6-9). This eschatological ideal is connected with the revelation of the Messiah Whose name is the Prince of Peace (Is. 9. 6). War and violence will disappear from the earth: *and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4).

### **3.7. Peace Is the Cause of Justice**

Peace is a fruit of justice, as Prophet Isaiah states (32. 17). Holy Scriptures speak of both Divine and human justice. These two kinds of justice are related to the Covenant that God made with the chosen people (Jer. 31. 33). Justice is predominantly loyalty to the relations of covenant. People are deprived of the fruit of justice which is peace as much as they break this covenant with God, that is, as much as they are unjust.

### **3.8. Faithfulness to the Covenant Is a Guarantee of Peace**

The human justice has two interdependent dimensions—religious and social. The covenant that God made with the chosen people was expressed in the Sinai Law which contained as one of its basic elements the demand of justice to one's neighbour. The Commandments of the Law were not intended to limit individual freedom, which is burdensome, but rather to build the life of society on the principle of justice, thus giving people a relative peace, order and tranquillity. In case of Israel, it meant that peace in social



life was realized not because of some natural laws, but it was possible, first, as a gift of God and, secondly, as a fruit of the religious efforts of man, that is, his faithfulness to God and his faithfulness to human justice. Whenever people respond to the justice of God with thankfulness, *mercy and truth are met together; righteousness and peace have kissed each other* (Ps. 85. 10).

### 3.9. Prophetic Call to Repentance

The Old Testament history cites many cases in which the chosen people showed unfaithfulness and sinful ingratitude. This gives Prophet Jeremiah occasion to point to the cause of the absence of peace in Israel, where they say, *Peace, peace; when there is no peace* (Jer. 6. 14). The prophetic call to repentance is voiced as a hymn of praise to the faithfulness to the truth of God. In spite of the unfaithfulness of the people, God gives them a promise to make with them a *new covenant* (Jer. 31. 31-34).

### 3.10. Jesus Christ Is Our Peace

The promise of peace given to the people of God was fulfilled when the Incarnate Word of God came to the world. In Jesus Christ came a radical crush of the power of sin and death; the wall which separated men from God and from one another was broken. So the prophecies of the Old Testament have come true, as Jesus Christ the True Peacemaker has become *our peace* (Eph. 2. 14), *for it pleased the Father... having made peace through the blood of his cross, by him to reconcile all things unto himself... whether they be things in earth, or things in heaven* (Col. 1. 19-20).

### 3.11. Peace in the New Testament Is a Gift of Divine Love

Peace in the New Testament, as in the Old Testament, is considered to be a gift of Divine love. It is identical with the eschatological salvation. The meta-historic nature of peace proclaimed by the prophets is especially vivid in the Gospel of St. John. In history sorrow continues to prevail, whereas in Christ the faithful have peace (Jn. 14. 27; 16. 33).

### 3.12. Peace Is a Normal State of the Human Soul

Peace in the New Testament is a normal and blessed state of the human soul made free from the power of sin. This is exactly what all the wishes of *grace and peace* imply in the beginning of the Epistles of St. Paul. Such is the reference to peace as a gift of the Holy Spirit, made in the Apostle's Epistles (Rom. 15. 13; Gal. 5. 22). The state of reconciliation with God is a normal state of a creature, *for God is not the author of confusion, but of peace* (1 Cor. 14. 33). Psychologically, this state manifests itself in the inner order of the soul, wherein *joy and peace in believing* (Rom. 15. 13) become almost synonymous.

### 3.13. Peace Is a Reality of the Church of Christ

Reconciliation of man with God accomplished in Jesus Christ becomes a reality in the everyday life of the mysterious Body of Christ—His Church, in the harmonious relationships between members of the Body of the Church, which is so graphically depicted in a number of St. Paul's Epistles. So the basic conviction of the Christian on this point is that peace is a gift of Divine grace, that it is only in Christ that peace is asserted. *These things I have spoken unto you, that in me you might have peace* (Jn. 16. 33).

### 3.14. Peace in the Church Is Also Dependent on the Human Efforts

It is this reconciliation that characterizes the life of the Church in her inner and outer dimensions. But we would, of course, fall into contradiction with both the principles of our faith and reality, if we assumed that the spiritual gift of peace in the Church was not dependent on the human efforts. Every Gift of the Holy Spirit becomes an actual fact only if there is a reciprocal movement of the human heart and a repentant desire of the truth of God. The gift of peace is manifest wherever Christians seek to achieve it, *remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ* (1 Thess. 1. 3). These efforts for peace are made by every individual member of the Body of



Christ whatever the time and the social conditions he may live in. Blessed by the Lord (Mt. 5. 9) they always bring good fruit regardless of the time and the place in which they may be made.

### 3.15. The Behest of Christ to Make Peace

Being God's gift transforming the inner man, peace should also have outer manifestations. Every gift should be preserved and stirred up (2 Tim. 1. 6); peacemaking therefore becomes a task of the Church of Christ. *If it be possible, as much as lieth in you, live peaceably with all men* (Rom. 12. 18); *endeavour to keep the unity of the Spirit in the bond of peace* (Eph. 4. 3). The New Testament call to peacemaking is based on the personal example of the Saviour and His teaching. And if the Commandments not to resist evil one (Mt. 5. 39), to love one's enemies (Mt. 5. 43-44) and to forgive (Mt. 6. 14-15) are addressed in the first place to human person, the Commandment to make peace—*Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9)—has a direct bearing on the social ethics.

### 3.16. Divine Sonship Is a Promise to Peacemakers

In his Sermon on the Mount, Christ calls upon people to preserve and build peace and to be selfless in peacemaking. Christians are called to participate in the cause of Christ the Divine Peacemaker and they receive a promise of Divine sonship—a promise to be called the children of God. Thus the Holy Scriptures lay an unshakable foundation for the Christian moral duty of peacemaking.

### 3.17. "Detailed Christian Catechism" on Peacemaking

In interpreting the call to peace as expressed in the Sermon on the Mount, Metropolitan Filaret (Drozdov; †1867) of Moscow and Kolomna in his "Detailed Christian Catechism", which has a great weight in the Russian Orthodox Church, says in particular: "We should treat everyone in a friendly way, without giving occasion for discord; discord if happened should be stopped by all means, even with a concession of our right if this does not run

counter to our duty and does no harm to anybody; we should also endeavour to reconcile others who are at enmity, since we are able to do it, but when we are not, we should pray to God for their reconciliation."

### 3.18. Reconciliation Is a Necessary Condition for an Effective Prayer

As for the visible forms of Christian life, in which the invisible gift of the Spirit, including the gift of reconciliation, is revealed, they vary with the Christian community and tradition. The gifts of the Spirit are revealed when ever *two or three* persons assemble in the name of Christ (Mt. 18. 20). In the Orthodox Church, it is the liturgical assembly with the Holy Eucharist as its focal point that is considered to be an assembly filled with the gifts of the Spirit. For the Orthodox Christian, the Divine Liturgy was yesterday and is today not only a manifestation of his faith and life in the spirit, but also a visible sign of invisible spiritual gifts. Peace in the human heart is a necessary condition for entering into communion with God and into the Church. The liturgical invocation with which major Orthodox divine services begin, reads: "In peace let us pray to the Lord". Thus, in order to make one's prayer effective, and to participate in the Sacrament of Eucharist, one should have peace in his heart and be reconciled with all his neighbours.

### 3.19. Liturgy Radiates Peace

The Liturgy occupies the central place in the life of the Orthodox Church. Thus, for our people, the truth of the good news of Christ shone forth first of all from the live liturgical action. The special church architecture, music and icon-painting—all these are imbued with the spirit of imperturbable peace and a special peaceful beauty which is the embodiment as it were of the Angel's message: *on earth peace, good will toward men* (Lk. 2. 14).

### 3.20. Liturgical Tradition Is a Source of Ecclesiastical Peacemaking

The Russian Orthodox Church has preserved and continued without failure the early liturgical tradition of anti-quity. The experience of the decades closer to us in time has shown that



the Liturgy has become in our time a major factor of evangelization of society, an agent of grace in our people, a visible source of reconciliation which begins with peace in the Christian heart, the Christian family and the Christian community.

### **3.21. Education for Peace Is a Task of the Church**

When we speak about the Liturgy, we cannot say that its influence is limited to things mysterious or emotional. Its didactic impact is great enough. It is determined, above all, by the Word of God which is heard at every liturgical assembly. Education through such means as church prayers, manifold symbolism as well as sermons is also important. All this helps the Church to fulfil her task of education for peace.

### **3.22. To Remove the Very Cause of the Absence of Peace Is a Calling of the Church**

So, when we speak about the peace of Christ, we mean a possibility for the Church to exert her own influence. Sin is a disease involving the absence or lack of the inner spiritual peace in one's own self. Among the outer symptoms of this disease are discord among people, and war with its tragic consequences. What the Church seeks is to remove not only the destructive consequences of the disease, *but also its cause—human sinfulness*. This understanding of the problem of peace is based on the Holy Scriptures and the theology of the Holy Fathers.

### **3.23. The Defence of Peace Is an Ecumenical, Inter-Religious and General Human Task**

The problem of peace on the earth is not only an internal task of the Church. In the face of the existing divisions in faith, we should admit that this problem is also a general Christian and ecumenical problem. In the inter-religious arena this problem is solved as a general religious problem. Outside religions it is solved as a general human problem. Finally, since the Christian Churches live in concrete socio-political situations and Christians are citizens of particular states, the problem of peace for them becomes

inevitably a socio-political problem as well.

Christian peacemaking should combine all these aspects. At the same time, Christians should adopt as their guiding principle the affirmation of life, the struggle of the forces of life against the forces of evil, division and death. But non-resistance to evil should not, of course, suppose such ways as to contradict Christian ethics.

### **3.24. Peaceful Coexistence and Detente Are Priorities in Peacemaking**

There is a demand spreading increasingly among the public at large that a complex of moral norms should be established to determine the nature of international relations. This could help to consolidate the relations of mutual respect, sincerity and trust and to establish lasting political, economic and cultural ties between the nations. According to St. Paul the Apostle, the principles of natural morality are written in the human heart (Rom. 2. 14-15). But sin which distorts the human nature opposes this moral law. That is why it is necessary to struggle against the destructive forces of evil. It is self-evident however that such a struggle is closely connected with a concrete socio-political situation. The priorities here include peaceful coexistence, respect for international legal norms, above all, the UN Charter, and a search for new ways of lessening the international tension. The implementation of the Helsinki Final Act (1975) can also contribute to this creative process. A certain contribution to all this should be made by Christians as well.

### **3.25. Social Dimension of Peace in the Light of the Truth of Christ**

Christian understanding of peace, as we have seen, has two dimensions—religious and socio-political. As far as the social dimension is concerned, we can consider it in the light of the truth that was revealed in the message of Jesus Christ (Rom. 1. 17; 3. 21-22). In His Sermon on the Mount, the Saviour states this truth in the following terms: *That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven* (Mt. 5. 20). The Christian therefore has no right to avoid to comply with



this demand of the Saviour, pleading his limited human power and resources. For the One Who embodied this truth in His earthly life and His death on the cross has promised that those who believe in Him and fulfil His Commandments will enjoy the assistance of the Holy Spirit Who will help their infirmities (Jn. 14. 26; Rom. 8. 26).

The truth revealed in Jesus Christ is a creative principle of the peace that is built on fraternal love and solidarity between all men.

### **3.26. The Meaning of Human Rights and Liberties Is Determined by Fraternal Love**

Despite the fact that humanity has been so far deprived of the desired peace that is imbued with the truth of Christ, it nevertheless has enjoyed the rich fruits brought to public life by Christianity and the centuries-long ministry of the Church. It should be stated first of all that Christianity has been actively involved in the development of various liberties. What is meant here is not only the inner freedom of man in Christ: *For, Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another* (Gal. 5. 13). Here the inner freedom is set off against self-will and egoism. It also implies the recognition of the right of others to freedom. So, the basic virtue of the Christian is love (1 Cor. 13. 13; 1 Pet. 4. 8; Col. 3. 14). It determines all his responsibilities in the Church, family society and state. The same love determines the meaning of various human rights and liberties, such as the right to live, to work, to get education, to participate in public life, the right to religious freedom and to other manifestations of human justice, without which peace in society becomes a false peace, a peace with internal divisions, a peace which under certain circumstances may easily result in an open discord or even war.

### **3.27. The Causes of Injustice in Society**

An overwhelming majority of nations have declared equal rights for all their citizens. In reality, however, these rights have been often limited for various social and political reasons, such as inadequate economic resources, racial and national hatred, and class

distinctions. There is no peace where there is oppression, glaring material inequality or consumptive attitude towards the general human wealth and values. The Church has always attached great importance to social justice: *Let no man seek his own, but every man another's wealth*, says St. Paul (1 Cor. 10. 24). St. Peter makes this appeal: *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God* (1 Pet. 4. 10). The Holy Scriptures voice the indignation of the prophets condemning oppressors of the poor. The words and deeds of Jesus Christ are full of mercy and concern for the urgent needs of the common people. St. James says this: *Ye rich men... behold, the hire of the labourers who have reaped down your fields..., crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth* (Jas. 5. 1, 4).

### **3.28. Political Ethics Should Be Based on Justice**

Political ethics of inter-state relations should be based on the same principles as underlie the Church's efforts for making peace in a particular state. Peace on earth can be preserved only if there is justice in politics. This implies the right of peoples to self-determination, non-exploitation of poorer and weaker states by richer and stronger ones, recognition of political equality in relations between states, respect for the territorial integrity and sovereignty of other states, non-aggression, and non-interference into the internal affairs of others.

### **3.29. Developing Countries and the Problem of Justice in Politics**

Unfortunately, these principles have been often violated for various reasons. Sometimes it is a misunderstanding of the national and state prestige. More often than not, the absence of a just peace is a result of the mercenary attitude of some states towards others. This problem is especially acute as regards developing countries. In spite of the fact that the system of colonial oppression has ceased to exist formally, the exploitation of countries which lack an adequately developed industrial potential is growing. This fact has not



only aggravated the existing contradictions between developed and developing countries, but has also created many problems in relations between developing countries themselves. In addition, many of these countries have been suffering from famine, lack of medical care and education. These misfortunes, in their turn, tend to provoke deep social contradictions within the countries suffering from them. All these are signs of the absence of genuine peace in the world.

### **3.30. The Task of the Church Is Peace With Justice**

Therefore, Christian peacemaking should not be limited to the struggle against war and the war threat. To make peace is to make peace with justice, which involves solving various problems in the social and political fields. Along with the struggle against various injustices, Christians face the task of affirming fellowship among the nations. This opens a large field of action for the ecumenical cooperation between Christians, for inter-religious peacemaking and for cooperation with those non-religious social groups which seek to help establish a just and lasting peace in the world.

### **3.31. Peacemaking as Related to Scientific and Technological Progress**

The modern civilization is characterized with revolutionary changes not only in social field, but also in the search for new ways of intensive economic development based on the advancement of science and technology. Certainly, this is caused by the natural desire to improve the living conditions of people. It is generally acknowledged however that for all their positive contribution science and technology can also make a negative impact on social and political life. The task of Christian peacemaking therefore includes the promotion of such cooperation between nations in scientific and technological development as to exclude any abuse of science and technology.

### **3.32. Peacemaking in the Field of Culture and Information**

Humanity comprises many nations who have developed their own national and cultural riches for ages. Differences

in culture should not be a cause of divisions or fanning up the sentiments of national superiority. The task of Christian peacemaking in this field is to learn the diversity of cultures and to promote mutual cultural enrichment among nations. This presupposes a careful attitude to the cultural heritage of every nation. Modern mass media should help in this. Unfortunately, in many states they are used for improper or even ill-intentioned purposes. This should make Christians expose the one-sidedness and falsity of such information and use their Christian mass media for the creation of an atmosphere of mutual learning, mutual understanding and trust between the nations.

### **3.33. Peacemaking and the Environment. Peaceful Exploration of Outer Space**

The destiny of man is closely connected with nature and, in our time, with the exploration of outer space as well. As has been noted, God's creation has now to face not only positive but also negative sides of the advancement of science and technology. According to the Bible, man is made master of God's creation (Gen. 1. 28). It is in man that the creation finds its calling. According to St. Paul the Apostle, however, *the whole creation groaneth and travaileth in pain together until now* (Rom. 8. 22). This *until now* has reached its climax in our days and before our eyes.

The difficult ecological problems are indissolubly linked with the whole complex of problems of peace on the earth. Peace under which air and water are being polluted, forests disappearing, animal and vegetable species exterminated, traditional sources of power and natural resources exhausted and general ecological balance breached, is far from a genuine peace—a fruit of the just treatment by man of his habitat. Therefore, one of the major urgent tasks of peacemaking is to consolidate human efforts for a reasonable treatment of nature so that the first blessing to be given by God to man might be fulfilled (Gen. 1. 26, 28). Humanity should treat their common home—the Earth—with assiduity and use outer space for peaceful purposes only. This global task cannot be accomplished without stopping the



arms race, without releasing resources from their non-productive use for military purposes.

### 3.34. The Special Character of Religious Peacemaking in Socialist Society

The special nature of the situation in which the Russian Orthodox Church works for peace is determined by the fact that her faithful in our country live and bear their witness under a new socio-economic formation—socialism.

Man is the focus of all the concerns in our society. It is the respect for the dignity of man regardless of his social status, education, sex, religion, nationality or race that determines the internal unity of socialist society in which there are no antagonistic sections of the population. The purpose of our society is to give everyone an opportunity to fully develop his or her abilities and gifts, an opportunity for an all-round development of every member of society accompanied with a harmonious combination of personal and social interests.

This creates real conditions for Christians and followers of other religious and non-religious people to cooperate for the good of their society. We are deeply satisfied with the fact that our believers have successfully combined their religious life with their public and general human responsibility.

The preservation of peace is essential for the solution of internal problems in the Soviet state: that is why, peace efforts in general and religious peace efforts in particular are considered so important in our country.

As far back as 1917, our country adopted the Decree on Peace, thus proclaiming just peace and cooperation a highest norm of inter-state relations. Since then the principle of brotherhood and friendship among nations has been for our state one of the fundamental principles. The USSR has built its relations with all countries on the principle of mutual respect for international legal norms.

The Soviet people are consistent in their search for mutual understanding, peaceful economic cooperation, cultural exchange with other nations. In accordance with the USSR Constitution, any war propaganda is banned.

Since the nuclear weapon appeared, the Soviet Union has persistently and resolutely come out for its banning and complete annihilation. And now when the Earth has become oversaturated with its most sophisticated types, the USSR, as we noted above, has offered to international community a well-grounded and all-embracing programme of its step-by-step annihilation to be completed before the end of the 20th century so significant for us as Christians because it is the time when we are to celebrate the 2000th anniversary of the coming to the world of our Lord Jesus Christ.

Our state has taken the same firm position on the extremely dangerous use of outer space for military purposes, as well as on the development and production of any new type of all-destructive weapons.

It is our conviction that all this is perfectly consistent with the Christian approach to the problem of war and peace in a nuclear age. Hence our believers' full acceptance and support of the peace policy of our Motherland who is seeking a lasting and just peace for all nations without exception. Hence our task to do all that is possible to — stop the arms race and, to this end, to seek first a complete ban on nuclear tests;

— to deliver the Earth from nuclear weapons before the end of this century;

— to prevent the use of outer space for military purposes.

We consider it especially important to combine the efforts of all religious people in our country and outside it for a joint peace service so that together with other people of good will we could remove the threat of the destruction of the sacred gift of life.

We are convinced that such cooperation is an effective means of eliminating prejudice, misunderstanding, artificial weeds of hatred and distrust between nations, which, in their turn, contribute to the escalation of international tension and the growth of militarism.

Solidarity for peace of all people of good will has always offered new possibilities for the peace service, giving us new strength for consolidation of peace and justice in the world.

Bearing in mind that God's power is *made perfect in weakness* (2 Cor. 12.



9), the faithful of the Russian Orthodox Church will tirelessly continue to pursue what *makes for peace* (Rom. 14. 19), to multiply the love of the neighbour—the holy love that St. Paul speaks to us about (Rom. 13).

#### 4. CONCLUSION

This Message is issued at a significant time. The human race is standing on the threshold of the third millennium from the year of the Nativity of Christ. At the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations (Moscow, 1977) the Russian Orthodox Church made an appeal to all Christians to begin their preparations for the great and sacred occasion of the 2000th anniversary of the coming to the world of our Lord Jesus Christ by declaring the remaining years the *years of peace* to be devoted to the zealous work for strengthening peace among nations. The years that have passed since the conference have really been years of a growing peace movement throughout the world.

The United Nations Organization has proclaimed 1986 the Year of Peace. We welcome this decision and hope that every state in the world will make in this year its own contribution to the establishment of a lasting, just and universal peace.

For the Russian Orthodox Church, this period is even more significant because, as we have noted in this Message, she is standing on the threshold of her 1000th anniversary. Having the experience of centuries-long standing and faithful to her responsibility of discerning the signs of the time (Mt. 16. 3), our Church considers it her duty to state before the people of God her view of the problem of war and peace at a time when a real threat is hanging over the very survival on the earth. Convinced that nuclear war is a grave sin both against God and man and concerned for the protection of the present and future generations against death, the Russian Orthodox Church, by the very contents of her

divine services, preaching and holy rites, educates her members in the spirit of Christ's peace. She calls upon her faithful to do all that is possible for them, and even more, to help prevent the fatal threat. May any steps, any efforts in this direction be blessed. But first of all, as has been said, it is necessary to put a barrier on the way of the arms race so that humanity might be for ever delivered from nuclear and other weapons of mass destruction. Such is the task of our Church and of other Churches, a task which is ecumenical, inter-religious; such is the task of all people of good will. As for us, sons and daughters of the Russian Orthodox Church, strengthened by the Almighty God, we will not weaken our efforts for building peace without weapons and wars.

Expressing in this Message our view of the burning problems of today's world, we strongly hope that our position will be met with understanding and support among our brothers and sisters in faith, among our co-workers in the sacred cause of peace.

Let us ardently pray, beloved ones to the Prince of Peace our Lord Jesus Christ that He may strengthen all those who love peace and proclaim it (Is. 52. 7), and bless His people's zealous effort for peace.

*May the God of hope fill you with all joy and peace in believing, that your may abound in hope the power of the Holy Ghost* (Rom. 15. 13).

PIMEN, Patriarch of Moscow and All Russia  
MEMBERS OF THE HOLY SYNOD

FILARET, Metropolitan of Kiev and Galich,  
Patriarchal Exarch to the Ukraine,

ANTONIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

IONAFAN, Archbishop of Kishinev and Moldavia

IOANN, Archbishop of Kuibyshev and Syzran

ANTONIY, Bishop of Stavropol and Baku

ALEKSIY, Metropolitan of Tallinn and Estonia,

Chancellor of the Moscow Patriarchate

Moscow

February 7, 1986.

Metropolitan ANTONIY of Leningrad and Novgorod, permanent member of the Holy Synod, passed away on May 29, 1986, in the 63rd year of his life after a long and grave illness. The funeral service was conducted on May 31, in the Holy Trinity Cathedral. Metropolitan Antoni was buried in the cemetery of the St. Aleksandr Nevsky Lavra in Leningrad.



# CHURCH LIFE

## Services Conducted by His Holiness Patriarch PIMEN

### APRIL

**April 6 (March 24)**, the 3rd Sunday in Lent, of the Veneration of the Holy Cross. On the eve, His Holiness Patriarch Pimen attended All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **April 7 (March 25)**, the Feast of the Annunciation of the Blessed Virgin, Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral. On the eve, His Holiness the Patriarch officiated at All-Night Vigil, assisted by Archbishop Iov of Zaraisk and Bishop Vladimir of Podolsk in the same cathedral.

**April 13 (March 31)**, the 4th Sunday in Lent. On the eve, His Holiness officiated at All-Night Vigil, assisted by Archbishop Iov of Zaraisk and Bishop Nikolai of Zvenigorod.

**April 17 (4)**, Thursday of the 5th week in Lent (Stasis of St. Mary of Egypt). On the eve, His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete at Matins in the Patriarchal Cathedral; His Holiness was assisted by Archbishop Iov of Zaraisk, Archbishop Lazar of Argentina and South America, Patriarchal Exarch to Central and South America, and Bishop Nikolai of Zvenigorod.

**April 19 (6)**, the Glorification of the Mother of God. On the eve, in the Patriarchal Cathedral Patriarch Pimen officiated at Matins with the reading of the Akathistos to the Mother of God, assisted by Archbishop Iov.

**April 20 (7)**, the 5th Sunday in Lent. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil, assisted by Archbishop Iov of Zaraisk and Bishop Nikolai of Zvenigorod in the Patriarchal Cathedral. On Sunday evening Patriarch Pimen conducted the Office of Passion, assisted by Archbishop Iov.

**April 27 (14)**, Palm Sunday, the Feast of the Entry of Our Lord into Jerusalem. On the eve, His Holiness



His Holiness Patriarch Pimen reading the Canon before the Holy Epitaphion

the Patriarch officiated at All-Night Vigil, assisted by Archbishop Gedeon of Novosibirsk and Barnaul and Archbishop Iov of Zaraisk in the Patriarchal Cathedral.

### MAY

**May 2 (April 19)**, Good Friday. In the afternoon during Vespers His Holiness Patriarch Pimen led the Office of the Bearing Forth of the Epitaphion and officiated later at Small Compline with the reading of the Canon of the Crucifixion of Our Lord and the Lamentation of the Most Holy Theotokos. His Holiness addressed the worshippers with the exhortation.

**May 4 (April 21)**, the Feast of Christ's Resurrection, Holy Easter. At midnight Patriarch Pimen officiated at Paschal Matins in the Patriarchal Cathedral, assisted by Archbishop Iov.

**May 5 (April 22)**, Easter Monday. In the evening after Vespers His Holiness the Patriarch received Paschal greetings in the Patriarchal Cathedral.

At every All-Night Vigil Patriarch Pimen anointed the worshippers with holy oil.



# Holy Easter in the Patriarchal Cathedral of the Epiphany

On Easter night, May 3-4, 1986, His Holiness Patriarch Pimen celebrated Easter Matins in the Patriarchal Cathedral of the Epiphany assisted by Archbishop Iov of Zarsk; with His Holiness's blessing Divine Liturgy that followed was celebrated by Archbishop Iov.

The service was attended by members of the Diplomatic Corps and among the guests of honour were the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Kharchev, and the council's executive in charge of the city of Moscow, A. S. Plekhanov.

At 9 o'clock in the morning Archbishop Pitirim of Volokolamsk officiated in the cathedral at Easter Matins and celebrated Divine Liturgy.

On Easter Monday, following Paschal Vespers, His Holiness Patriarch Pimen received Easter greetings in the cathedral. Metropolitan Yuvnaliy of Krutitsy and Kolomna read out the Paschal Message from His Holiness

Patriarch Pimen and then felicitated His Holiness on Holy Easter. He said:

"Your Holiness, Christ Is Risen! During this Eastertide, when we solemnly commemorate the rising from the dead on the third day of Christ, the Giver of Life, it is especially fitting to recall that the first words addressed by our Risen Lord and Saviour Jesus Christ to His disciples, which He repeated again and again, were: *Peace be unto you*. That was the Divine commandment to His Church, which the Lord set up by His Divine Blood. It may confidently be said that during the recent decades the Russian Orthodox Church has been preaching and asserting peace with particular force proclaiming it unto those which are afar off and them that are nigh.

"In your primatial Paschal Message you, Your Holiness, mentioned this year of the Lord's Goodness proclaimed the International Year of Peace. In this connection it is also fitting to note that quite recently the Holy Synod chaired



During Easter Matins



by you adopted a special Message 'On War and Peace in the Nuclear Age'. On the threshold of the momentous date, the Millennium of the Baptism of Russ, the message takes stock of the historical religious experience of the Russian Orthodox Church regarding the problems of war and peace with reference to the current extremely complicated international situation.

"It defines the steps to be taken to preserve peace and save life itself from annihilation in a nuclear holocaust. The main idea of the Message is that nuclear war would be an insane offspring of sin, that it would be a terrible sin against God, a sin the prevention of which is the most urgent and burning task of the Church and all of mankind.

"The Message will help the children of the Church to intensify their service of peacemaking and broaden our cooperation with the other peace-loving forces.

"Your Holiness, in spiritual joy we are so vividly aware of today, permit me to extend to you, the First Bishop of the Russian Orthodox Church, heartfelt filial Paschal greetings on behalf of the Holy Synod, the episcopate, clergy and laity, the cloisters, theological schools and the synodal institutions of our Holy Church, and of the many faithful servants and children of the Russian Church who live and fulfil their service all over the world, beyond the confines of our Motherland. Permit me, Your Holiness, to wish you many more blessed years of life and primatial service in peace, good health and works of salvation. Please accept as a token of our common love and filial devotion to you this symbolic gift—a paschal egg, and our wishes to Your Holiness of unwaning help from the Risen Lord. Christ Is Risen!"

His Holiness then spoke in response: "I thank you from all my heart, beloved Vladyka Metropolitan Yuvenaliy, for the Easter greeting and good wishes.

"It gives me joy to see the venerable archpastors, honourable pastors and all my beloved children of the Moscow flock as well as all who have come to our patriarchal cathedral to share with me in this Easter celebration.

"The Message of the Holy Synod mentioned today by Vladyka Yuvenaliy

contains these significant words: 'Peace is not only a gift of God, but a task before mankind... By the very contents of her divine services, preaching and holy rites the Russian Orthodox Church educates her members in the spirit of Christ's peace. She calls upon her children to do all that is possible for them and even more, to help prevent the fatal threat. May any steps, any efforts in this direction be blessed. As for us, the sons and daughters of the Russian Orthodox Church, strengthened by the Almighty God, we will not weaken our efforts for building peace without weapons and wars'.

"Beloved in the Lord, the first words that the disciples heard from the Risen Lord were *Peace be unto you* (Jn. 20. 19). With a feeling of paschal joy I, too, address you and say: Peace be unto you! I wish peace to your families, peace to our Motherland, peace to the whole world and peace to all in the Risen Christ!

"I pray from all my soul that the Risen Lord would grant to all of you His bountiful mercies and grace-giving help to fortify you in the labours for the benefit of the Holy Church, our dear Motherland and blessed peace on Earth!

### CHRIST IS RISEN!"

To the singing of Paschal hymns, His Holiness exchanged the paschal eggs with Archbishop Kiprian; Archbishop Iov of Zarsk; Bishop Aleksandr of Dmitrov; the Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksiy; the Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Evlogiy; the Representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Niphon; the Representative of the Bulgarian Patriarch to the Patriarch of Moscow, Archimandrite Kirill; rectors and clergy of the churches of Moscow and the Moscow Diocese, staff members of the departments and offices of the Moscow Patriarchate and numerous believers.

Also present in the cathedral for the occasion were the Ambassador of Greece in the USSR, Ioannis Grigoriadis, and the Ambassador of the Republic of Cyprus in the USSR, Mikhael Sherifis, who felicitated His Holiness.

*Deacon FEODOR SOKOLOV*



## Patronal Feast at the St. Daniel Monastery

With the approaching Millennium of the Baptism of Russ, public attention is being focused increasingly on Moscow's Monastery of St. Daniel, this ancient shrine chosen by the hierarchy of our Church as a venue of the jubilee celebrations scheduled for 1988.

The restoration of the ancient cloister began three years ago and every passing year is producing tangible results.

The restoration of the Cathedral of the Life-Giving Trinity, the most magnificent of the monastery churches, was completed by March 15, 1986, the eve of the cloister's patronal feast, the Feast of Orthodox Prince St. Daniil of Moscow.\* The splendid 19th-century temple has been restored to its original majestic beauty. Flights of stairs leading up to the main and side entrances of the cathedral are surmounted with rows of white-stone columns, supporting the pediments of the porticoes. At sunset the pale yellow of the edifice's walls seem to blend with a glowing sky.

The restoration of the interior required much effort. The general tone of the wall painting was set by the traces of the original murals. At the level of the column capitals, the walls are decorated with a band of fine and intricate sculptured reliefs. The iconostasis of a moderate height is topped with a gilt carved arch. The first tier of the iconostasis includes six new icons painted by monks of the Trinity-St. Sergiy Lavra.

The splendour of the interior is enhanced by the marble facing of the floors and steps of the ambo.

His Holiness Patriarch Pimen, who displays constant concern for the revival of the ancient cloister, visited it on March 15, the eve of the patronal feast in order to inspect the Holy Trinity Cathedral after restoration.

At 9 o'clock in the morning on the day of the visit, the Oikonomos of the cloister, Hegumen Viktor, conducted in the cathedral a moleben with the blessing of water. Then the edifice of the temple was aspersed with holy water and also a two-storey building housing the chambers of the Father Superior where restoration work had been completed a short while ago.

11 o'clock in the morning. The rays of the bright March sun sharply outlined the buildings of the newly restored monastery with its golden cupolas shining against the blue sky. The strike of the main bell announced the arrival of His Holiness to the cloister.

His Holiness was escorted to the Holy Trinity Cathedral where he conducted a moleben, assisted by the Father Superior, Archimandrite Evlogiy and the clerics of the monastery. The monastery's choir sang during the service which was attended by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

The congregation heard in reverential silence the Gospel lesson read by His Holiness himself. The prayerful supplication to the Triune God and His devout servant, St. Daniil: "O Most Holy Trinity, our God, glory be to Thee!", "O thou Orthodox Prince St. Daniil, pray unto God for us!" which followed the Gospel lesson had a ring of particular inspiration. Then Archdeacon Stefan Gavshev proclaimed "Many Years" in honour of the Primate of the Russian Church. The Father Superior of the monastery

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\* In 1986 the Feast of the Orthodox Prince St. Daniil (March 17/4) fell on the Monday of the 1st week in Lent. In keeping with the *Typicon*, the feast was marked on March 16, Cheese-Fare Sunday.

Archimandrite Evlogiy addressed His Holiness the Patriarch with a speech of gratitude. He said, among other things: "The hour has come when all of us, with the blessing of Your Holiness, have crossed the doorstep of this temple and offered up a prayer of thanksgiving to the Triune God, Who was devoutly worshipped by the Orthodox Prince St. Daniil.

"Before our eyes the cloister is rising again in all its original splendour. May the Lord be glorified in His power, and may He keep you safe and grant you abundant strength and help for continuing your great patriarchal service. In token of our common prayer today permit me to offer you, Your Holiness, this holy prosphora baked here in our monastery".

His Holiness Patriarch Pimen then spoke in response: "Dear fathers, brothers and sisters, I am especially pleased on this sunny and joyous day to offer up together with you a fervent prayer unto the Triune God and to the Orthodox Prince St. Daniil of Moscow in this renovated cathedral. I wish you all good deeds, good health and also spiritual consolation".

His Holiness gave a high assessment of the quality of the restoration work.

He then proceeded to inspect the chambers of the Father Superior and partook of a festal repast. On behalf of those present at the repast, His Holiness was addressed by Metropolitan Filaret.

In recognition of the zealous and fruitful work in the restoration of the St. Daniel Monastery, His Holiness bestowed upon the Father Superior, Archimandrite Evlogiy, the right to wear two ornamented pectoral crosses.

At 3. p. m. Archimandrite Evlogiy conducted Small Vespers with the reading of the Akathistos to St. Daniil in the Holy Trinity Cathedral and at 6 p. m. he officiated there at All-Night Vigil.

On the feast day itself, March 16, Divine Liturgy was celebrated in the Side-Chapel of the Protecting Veil of the Mother of God of the Cathedral of the Holy Fathers of the Seven Ecumenical Councils. After a solemn moleben, Archimandrite Evlogiy preached.

The festal divine services were attended by the clergy of other Moscow churches and Archpriest Nikolai Dmitriev, cleric of the Patriarchal Podvorye in Tokyo.

V. S.

## Metropolitan FILARET Visits Finland

From December 11 to 20, 1985, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, was in Finland on an archpastoral visit to the Patriarchal Parishes in that country. He was accompanied by the cleric of the Leningrad Diocese Protodeacon Vasiliy Markov and S. Trofimov of the DECR.

On December 11, Metropolitan Filaret was met at the Helsinki "Vanlaa" airport by Metropolitan John of Helsinki, and by the Dean of the Dormition Cathedral Church in Helsinki Protopresbyter Aleksandr Korelin (Autonomous Orthodox Church of Finland), the Superintendent of the Patriarchal

Parishes Bogdan Soiko, the rectors of the churches of the St. Nicholas and the Protecting Veil of the Mother of God communities Archpriest Georgiy Kilgast and Father Mikhail Polyachenko, and by Father Orest Chervinsky, as well as by the General Secretary of the Department of External Church Relations of the Evangelical Lutheran Church of Finland, the Rev. Maunu Sinnemäki. Finnish radio and television were also represented.

Metropolitan John greeted Metropolitan Filaret on behalf of the Orthodox Church of Finland and wished him a fruitful stay on Finnish soil. Metropolitan Filaret thanked him for his warm welcome and said he was happy to be



able to visit the friendly state of Finland and have fraternal intercourse with representatives of the Orthodox and Evangelical Lutheran Churches there and with the parishioners of the Patriarchal Parishes.

In Helsinki Metropolitan Filaret conducted services in the churches of the St. Nicholas and the Protecting Veil communities and talked with the members of the church councils. His Eminence Metropolitan Filaret and the Rev. Maunu Sinnemäki discussed questions of further cooperation between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland.

On December 13, a meeting took place between Metropolitan Filaret and the Finnish Minister of Education, Gustav Björkstrand, in the course of which several questions were raised concerning the activities of the Patriarchal Parishes.

Later that day Metropolitan Filaret met the Soviet Minister-Counsellor F. D. Karasev and the Consul V. D. Stiguev at the Soviet Embassy.

That evening a reception was given in honour of His Eminence Metropolitan Filaret by the Bishop of Helsinki, Samuel Lehtonen (Evangelical Lutheran Church). Among the guests was Archbishop Martti Simojoki (former Head of the Evangelical Lutheran Church of Finland). Bishop Samuel Lehtonen noted the fruitful development of relations between the two Churches.

On December 14, the Feast of St. Philaretus the Merciful, Metropolitan Filaret celebrated Divine Liturgy in the Church of the Protecting Veil of the Mother of God. After a thanksgiving moleben the parishioners cordially congratulated their archpastor on his name-day. Having attended a reception in honour of the occasion, organized by members of the Community of the Protecting Veil, Metropolitan Filaret went to visit the Cathedral of the Kazan Icon of the Mother of God in the city of Järvenpää, where he conducted a moleben. That evening, Metropolitan Filaret conducted All-Night Vigil in the Dormition Cathedral Church in Helsinki.

On December 16, Metropolitan Filaret and his entourage arrived in the

city of Kuopio. He was met at the airport by Bishop Tikhon of Joensuu (Orthodox Church of Finland). At the administrative centre of the Finnish Orthodox Church Metropolitan Filaret was received by her Primate, His Eminence Archbishop Paul of Karelia and All Finland, who gave a luncheon at his residence in honour of the guest. Metropolitan Filaret conveyed to Archbishop Paul greetings and best wishes from His Holiness Patriarch Pimen.

Later that day Metropolitan Filaret visited the Holy Trinity Convent in Lintula, where he was welcomed after a moleben by the Mother Superior, Hegumenia Antonina, and went to see the New Valaam Monastery of the Transfiguration where the high guest was given a warm welcome by the brethren and their Father Superior Panteleimon.

On December 17, Metropolitan Filaret visited the city of Turku. He and his party were met at the railway station by the Primate of the Evangelical Lutheran Church of Finland, Archbishop Dr. John Vikström of Turku and Finland and other officials. A reception was given in honour of Metropolitan Filaret by Dr. Leino, the Governor of Turku, at Turku Castle. Dr. Leino warmly welcomed the high guest on behalf of the city authorities and emphasized in his speech the consolidation and development of friendly ties between Finland and the Soviet Union.

In the evening Metropolitan Filaret attended a dinner given in his honour by Archbishop Dr. John Vikström at his residence. The Archbishop stressed the fruitful cooperation between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland, as well as the importance of holding international forums and theological conversations. Metropolitan Filaret conveyed greetings to the Head of the Evangelical Lutheran Church of Finland from His Holiness Patriarch Pimen and the members of the Holy Synod, and expressed the hope that contacts between the two Churches in both the theological and the ecumenical spheres, and in peacemaking would continue to develop successfully.

Metropolitan Filaret toured the sights of Turku, visited the cathedral church of the Evangelical Lutheran

Church and attended the evening service in the Orthodox Church of St. Alexandra the Martyr.

On December 18, Metropolitan Filaret met the burgomaster of Helsinki Raimo Ilaskivi who handed over a message from the Finnish Prime Minister Kalevi Sorsa with congratulations on Christmas and the New Year and expressing respect for Metropolitan Filaret.

On December 19, Metropolitan Filaret and Bishop Tikhon concelebrated Divine Liturgy in the Church of St. Nicholas in Helsinki.

Later in the day a ceremony was held to mark the laying of the foundation stone of a new building intended

for the use of the Moscow Patriarchate and the Community of St. Nicholas. After the moleben Metropolitan Filaret and Burgomaster Ilaskivi exchanged speeches.

A reception was given by Metropolitan Filaret for representatives of the Orthodox Church of Finland and the Evangelical Lutheran Church of Finland, representatives of the Patriarchal Parishes, Soviet Embassy staff and other officials. During the reception Metropolitan Filaret and Archbishop Dr. John Vikström exchanged greetings.

On December 20, Metropolitan Filaret and his party returned to Moscow.

## Metropolitan VLADIMIR Visits France and Switzerland

From February 11 to March 1, 1986, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, visited France and Switzerland in connection with the affairs of the exarchate.

On February 11, Metropolitan Vladimir was welcomed at Le Bourget Airport in Paris by the secretary of the exarchate, Prof. D. M. Shakhovskoi, the Warden of the Church of the Three Holy Hierarchs, I. M. Levandovsky, and staff members of the exarchate.

On February 12, the Synaxis of the Three Holy Hierarchs Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom Metropolitan Vladimir celebrated Divine Liturgy in the Church of the Three Holy Hierarchs assisted by the clergy of the exarchate and took part in the festivities on the occasion of the patronal feast.

On February 14, in the evening, Metropolitan Vladimir conducted All-Night Vigil in the Church of the Three Holy Hierarchs and on February 15, the feast day itself, His Eminence celebrated Divine Liturgy in the Church of the Holy Trinity in Vanves (Paris), assisted by Archimandrite Sergiy, rector of the church and Father Superior of the Holy Spirit Skete near Paris; Archpriest Lev Makhno, Rector of the Church of the Three Holy Hierarchs in Paris; Father Innokentiy Vio, of the Holy Trinity Church, and Deacon Andrei Shepelov. During the Liturgy His

Eminence Metropolitan Vladimir ordained Monk Varsonofiy hierodeacon. After the Liturgy the archpastor had a talk with the brethren of the Holy Spirit Skete.

In the evening Metropolitan Vladimir conducted All-Night Vigil in the Church of the Three Holy Hierarchs. He professed Deacon Gerard Kossek of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" (St. Genevieve) with the name of Simeon.

On February 16, the 37th Sunday after Pentecost, Metropolitan Vladimir celebrated Divine Liturgy in the Church of the Three Holy Hierarchs assisted by the clergy participants in the annual congress of the clergy and laity of the Korsun Diocese. Later in the day he attended the session of the congress where he made a report.

On February 18, the Feast of St. Feodosiy, Archbishop of Chernigov, Metropolitan Vladimir celebrated Divine Liturgy in the Church of the Three Holy Hierarchs, and then he took part in the meeting of the editorial board of the *Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale*.

The same day Metropolitan Vladimir was visited by a Counsellor for Religious Affairs of the Ministry for Foreign Affairs of France Prof. R. Shramkevich.

On February 19, Metropolitan Vladimir arrived in Geneva. He was met at





Profession in the Russian Podvorye of the Three Holy Hierarchs in Paris

the railway station in Geneva by Bishop Sergiy of Solnechnogorsk, Representative of the Moscow Patriarchate to the World Council of Churches; Archpriest Sergiy Kiselev, Secretary of the Representation of the Russian Orthodox Church, and O. V. Tatarinova, the Warden of the Church of the Nativity of the Blessed Virgin in Geneva.

During his stay in Switzerland Metropolitan Vladimir visited the headquarters of the World Council of Churches in Geneva. He also visited the Orthodox Centre of the Constantinople Patriarchate in Chambesy where he met with its Head, Metropolitan Damaskinos of Switzerland, Exarch to Western Europe, as well as with Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and other hierarchs of the Local Orthodox Churches who arrived in Chambesy for the meeting of the Inter-Orthodox Preparatory Commission for the Holy and Great Council of the Eastern Orthodox Church.

On February 20, Metropolitan Damaskinos gave a dinner in honour of Metropolitan Vladimir attended also

by Bishop Sergiy of Solnechnogorsk and Archpriest Sergiy Kiselev.

On February 23, the Sunday of the Publican and the Pharisee, Metropolitan Vladimir and Bishop Seraphim of Zurich celebrated Divine Liturgy assisted by the local clergy and those from the parishes in Italy, in the Resurrection Church in Zurich. On the previous day they conducted All-Night Vigil in the same church.

During his stay in Zurich Metropolitan Vladimir had meetings with Bishop Serafim of Zurich, E. I. Carrupt, the Warden of the Resurrection Church, as well as with the clergy and parishioners. He also visited the Centre of the Serbian Orthodox Church in Switzerland where he had a talk with its rector, Archpriest Drazhko Todorovich. That day, the Rev. Heinrich Rusterholz, an executive responsible for ecumenical relations of the Federation of the Protestant Churches in Switzerland, paid a visit to Metropolitan Vladimir.

On February 24, in Bern, His Eminence Metropolitan Vladimir was received by the Ambassador of the Soviet Union to Switzerland I. I. Ippolito.

tov. Present at the reception were Bishop Sergiy of Solnechnogorsk and the Soviet Consul V. N. Smirnov.

In the evening, in Geneva, Metropolitan Damaskinos of Switzerland gave a reception in honour of Metropolitan Filaret of Kiev and Galich and Metropolitan Vladimir of Rostov and Novocherkassk. Present at the reception were Bishop Sergiy of Solnechnogorsk, Archpriest Sergiy Kiselev and those who accompanied Metropolitan Filaret—Prof. B. A. Nelyubov of the Moscow Theological Academy and G. N. Skobei, a senior staff member of the Department of External Church Relations.

On February 26, Metropolitan Vladimir attended the church parish school of the exarchate, had a talk with the teachers, blessed the pupils and presented them with small crosses and icons.

On February 27, Metropolitan Vladimir accompanied by Archimandrite Sergiy and Archpriest Lev Makhno visited the exhibition "Monuments of Culture of France from 1900 to the Present", sponsored by the Ministry of Culture of France. The Holy Spirit Skete in Menil-Sainte-Denis near Paris, was also represented there.

Then the Metropolitan visited the Holy Spirit Skete and conducted a moleben at the skete church and then a lity at the tomb of Monk Grigoriy Krug († 1969), a well-known icon-painter. He also had a talk with the monks of the skete.

The same day Metropolitan Vladimir visited the Dominican convent in Rambouillet, in the environs of Paris, at the invitation of its Mother Superior. After the tour of the convent His Eminence Vladimir had a talk with the Mother Superior and the nuns of the cloister and answered their questions.

On February 28, Metropolitan Vladimir celebrated Divine Liturgy in the Church of the Three Holy Hierarchs during which he ordained Hierodeacon Varsonofiy hieromonk.

The same day, in Paris, Metropolitan Vladimir attended the session of the congress of the parishes of the Antiochene Church in West Europe which was held under the chairmanship of His Beatitude Ignatios IV, Patriarch of Antioch and All the East. Present at the congress were representatives of non-Orthodox Churches and of the French public.

On March 1, Metropolitan Vladimir left for Moscow.

## FRATERNAL TIES

In 1986, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia the Trinity-St. Sergiy Lavra and the Pochaev Lavra of the Dormition exchanged pilgrim groups.

On January 10, the monks of the Trinity-St. Sergiy Lavra, led by the cloister's Father Superior, Archimandrite Aleksiy, arrived in Lvov. They were met at the railway station by the Father Superior of the Pochaev Lavra of the Dormition, Archimandrite Mark.

On January 11, the pilgrims visited the Lvov churches of the Transfiguration, of the Dormition, of St. Nicholas, of St. Parasceve the Martyr, the Smaller Church of St. George, and the Church of Sts. Peter and Paul, went to the Hill of Glory and honoured the memory of the warriors who fell in the Great Patriotic War for their Motherland's freedom and independence by a minute of silence. In the Lychakovskoe Cemetery the monks of the Trinity-St.

Sergiy Lavra conducted the Lity for the Dead by the grave of Protopresbyter Dr. Gavriil Kostelnik († 1948), initiator of the reunification of the Greek Catholics of the Western Ukraine with the Russian Orthodox Church.

In the evening the pilgrims assisted Metropolitan Nikodim of Lvov and Ternopol, in conducting All-Night Vigil, and the following day, the Sunday after Christmas and Before Epiphany, assisted him during Divine Liturgy in the Cathedral of St. Yura (St. George the Great Martyr). The splendid Christmas-tide decoration of the Lvov churches, crowds of worshippers, the singing of carols, and the special festive atmosphere, rich with the unique colouring of local customs, made a strong impression on the guests. After Liturgy the monks of the Trinity-St. Sergiy Lavra were received at the Lvov Diocesan Administration by Metropolitan Nikodim.





Pilgrims from the Trinity-St. Sergiy Lavra being received by Metropolitan Nikodim of Lvov and Ternopol in the diocesan administration

In the evening the pilgrims arrived in the Pochaev Lavra and took part in the reading of the Akathistos to the Mother of God in the Dormition Cathedral. On Monday, January 13, they were shown round the monastery and its shrines, and that evening together with the brethren of the Lavra conducted All-Night Vigil in the Dormition Cathedral.

The next day, the Feast of the Circumcision of Our Lord, and the Feast of St. Basil the Great, the monks of the Trinity-St. Sergiy Lavra took part in Divine Liturgy in the Cathedral of the Dormition. Archimandrite Aleksiy delivered a sermon. During the repast after the service the superiors of the two cloisters exchanged greetings and Archimandrite Aleksiy presented monks of the Pochaev Lavra with records of the toll of the bells of the Trinity-St. Sergiy Lavra, braided girdles and rosaries.

On January 15, the Feast of St. Serafim of Sarov the Miracle Worker, the visiting monks took part in early Liturgy, and on the eve participated in All-Night Vigil in the Trinity Cathedral, before leaving for Lvov and

then for Moscow.

On February 28, a group of monks from the Pochaev Lavra of the Dormition, headed by the Father Superior, Archimandrite Mark, arrived in the Trinity-St. Sergiy Lavra. On Saturday, March 1, the guests were shown round the churches of the Lavra, venerated at its shrines, visited the Moscow Theological Academy and Seminary and saw an exposition in the Church Archaeological Museum. In the assembly hall of the Moscow theological schools they were shown films about the life of the Russian Orthodox Church today.

That evening, in the Refectory Church of St. Sergiy the pilgrims and the brethren of the Trinity-St. Sergiy Lavra conducted All-Night Vigil. The next day, the Sunday of the Prodigal Son, they concelerated Divine Liturgy there. On Sunday evening the monks of the Pochaev Lavra took part in the reading of the Akathistos to St. Sergiy of Radonezh in the Holy Trinity Cathedral.

On Monday, the pilgrims went to Moscow. On their way there they stopped at the Moscow Patriarchate work-

shops in Sofrino. In Moscow the pilgrims visited the Patriarchal Cathedral of the Epiphany, the Publishing Department of the Moscow Patriarchate where they were welcomed by its Head, Archbishop Pitirim of Volokolamsk, and the staff. On Tuesday the monks from Pochaev were cordially received by the brethren of the St. Daniel Monastery, and its Father Superior, Archimandrite Evlogiy. To the pealing of the monastery bells the guests proceeded to the Church of the Protecting Veil of the Mother of God where they took part in the moleben to the Orthodox Prince St. Daniil with the monks of the Trinity-St. Sergiy Lavra and the brethren of the St. Daniel Monastery.

Archimandrite Elvogy made a speech of greeting and presented them with the Icon of St. Daniil. The guests were shown round the monastery and acquainted themselves with the progress of the restoration works. They paid a visit to the Department of External Church Relations, located within the monastery grounds, and met the Deputy Head of the DECR Archbishop Iov of Zaisk.

On Wednesday, March 5, the Pochaev Lavra monks acquainted themselves with the household of the Trinity-St. Sergiy Lavra, after which they met the Rector of the Moscow Theological Academy and Seminary, Bishop Aleksandr of Dmitrov. Later that day the pilgrims left Zagorsk.

Before their departure from Moscow the group visited the Moscow churches:

the Church of the Icon of the Mother of God "The Sign" by Riga Railway Station, the Church of the Resurrection (Voskresenie Sloveshcheye) in Nezhdanova St., the Church of St. Nicholas in Khamovniki, and finally the Church of St. Elijah the Prophet of God in Obyedensky Lane.

In an interview with the correspondent of *The Journal of the Moscow Patriarchate* Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksiy, said, "With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia it is envisaged that in future we shall continue this sort of exchange between the Trinity-St. Sergiy and the Pochaev Lavras. This is considerably facilitated by the fact that the age-old spiritual links between our two monasteries has recently acquired tangible expression: the present Father Superior of the Pochaev Lavra, Archimandrite Mark, who from a novice became a superintendent dean in our own cloister. Exchanges of pilgrims help to bring the brethren of the two cloisters closer to one another in a spiritual sense, too. Each monastery has its own regulations and customs, peculiar to that institution alone. The opportunity to come into contact with the traditions of a fraternal cloister, and to enjoy prayerful communion with its brethren provides the monks of both Lavras with an enriching experience and opens for them new aspects of spiritual life."

V. BASHCHUK

## Divine service in the Resurrection (Voskresenie Sloveshcheye) Church

On Monday, March 10, 1986, a divine service was conducted in the Church of the Resurrection (Voskresenie Sloveshcheye) in Nezhdanova Street in Moscow. It was unusual in that all the hymns which made up the service were performed in Znamenny, and Stokhnoi Demestvenny chants according to 16th-early 17th century deciphered manuscripts. The hymns were sung by a choir of editorial staff from the music section of the Publishing Department of the Moscow Patriarchate, currently engaged in a study of the masterpieces of Old Russian church singing.

The need for such an ensemble was dictated as much by its general desirability as by the approaching Millennium of the Baptism of Russ. Unlike the architecture and icon-painting of Old Russia, the undying merit of which is recognized the world over, Old Russian church singing suffered long years of neglect. The at-

tention of scholars was absorbed chiefly by the forms of Old Russian culture expressed in the "silent" arts, i. e. painting and architecture, while its creations in the fields of philosophy, literature and music were deemed somehow insubstantial and of little value. The first to point out the irregularity of such a bias was Metropolitan Yevgeniy of Kiev (Bolkhovitinov; † 1833), who advocated in his "Historical Discourse on Liturgical Singing" a return of the church singing of his day to Old Russian origins. Metropolitan Evgeniy blazed the trail for a large number of brilliant scholars of Old Russian church singing: Archpriests Dimitriy Razumovsky, Vasilii Metallov and Ioann Voznesensky, His Grace Bishop Porfiriy Uspensky and the Director of the Synodal College of Church Singing, Stepan Smolensky, to name but a few. The aim of their work was put into words as early as the first quarter of the 19th century



by the composer Dimitriy Bortnyansky, who wished that "the ancient art of singing, inasmuch as it is a source of the new one, would have as great a part to play as the Old Slavonic-Russian language, which generated a harmonious poetry of its own, that it would revive the spirit of our homeland, stifled as it is with a mass of weeds, and out of this revival would come a world of music of its own."

The research begun last century has been furthered in recent times by such major scholars as M. Brazhnikov, V. Belyaev and N. Uspensky.\* As a result of their research, and that of young scholars working today, it is now possible to decipher kryuk manuscripts of the 16th-17th centuries which record a treasury of Old Russian vocal art.

It became the goal of the ensemble of editorial staff from the music section of the Publishing Department of the Moscow Patriarchate to perform the hymns preserved in these manuscripts. Thanks to their endeavours an entire liturgy in Strochnoi (for three parts) Znamenny Chant has been reconstructed according to the

17th-century manuscripts. With the help of the 16th-century manuscripts the group is working on the reconstruction of Matins and Vespers in Znamenny chant. It is proposed to reconstruct the Putevoi, Demestvenny and Bolshoi Znamenny chants so as to encompass all the chants used in church singing in Old Russia.

The work of the group will doubtless be of interest not merely from a scholarly point of view but will also promote a deeper appreciation of the fruits of Old Russian religious practice.

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\* Nikolai Dmitrievich Uspensky (b. 1900), professor emeritus at the Leningrad Theological Academy, doctor of Church history, author of numerous works on liturgics and the history and theory of Old Russian music, including "The Art of Old Russian Singing" (2nd ed., Moscow, 1971) as well as several articles in *Muzykalnaya Entsiklopedia* (The Musical Encyclopedia) and *Bolshaya Sovetskaya Entsiklopedia* (The Great Soviet Encyclopedia).

## NEWS FROM THEOLOGICAL SCHOOLS

### Students of the Leningrad Theological Schools Travel in the Soviet Union

From January 2 to 17, 1986, a group of foreign students from the Leningrad Theological Schools, comprising Deacon George Mammutil (India), Deacon Kirkhos Kennetibeba (Ethiopia), Svetlana Yamadzaki (Japan) and Michael Hubner (FRG), accompanied by LTS Teacher, Father Boris Bezmenov, visited the Minsk and Vilna dioceses.

In Minsk the party of travellers looked round the museum of the Great Patriotic War of 1941-1945 and the Khatyn Memorial where the students laid flowers at the Eternal Flame, which burns in memory of the victims of Fascism. They also went to the art museum and the Byelorussian Industrial Exhibition.

On Christmas Day the students attended a service conducted by Metropolitan Filaret of Minsk and Byelorussia. After the service Metropolitan Filaret gave a reception in honour of the delegation.

The next day the guests prayed in the Church of St. Aleksandr Nevsky in Minsk, where they were given a warm welcome by the Rector, Archpriest Viktor Bekarevich.

The next stop was Zhirovitsy Monastery, where they were received by the Father Superior, Archimandrite Konstantin. The students attended Divine Liturgy and familiarized themselves with the history and life of the monastery. At a reception given by the superior and the brethren, they spoke about their respective Churches.

In the hero-city of Brest the members of the group in Holy Orders took part in All-Night Vigil in the Church of St. Simeon. The following day, the group went on a tour of the city, including a visit to the Brest Fortress, the scene of many heroic actions, where the students laid flowers and sang "Eternal Memory" to the soldiers who fell in the struggle with the Fascist invaders.

From January 9 to 16 the group was in Lithuania. They were received in Vilnius by Archbishop Viktorin of Vilna and Lithuania, got acquainted with the life of the Monastery of the Holy Spirit and venerated at the holy relics of the Vilna martyrs Sts. Ioann, Antony and Evstafiy. They went to see the city's churches, both Orthodox and non-Orthodox, the concert hall and the opera house. In the city of Kaunas the guests attended divine services and made a tour of the historical and Church monuments of the city.

From January 3 to 17, 1986, students of the LTA Hierodeacon Arseniy Heikkonen (Finland), Ana Baquier (France) and Sergius Merks (Netherlands), accompanied by the LTA Docent, N. D. Medvedev, made a trip round the Stavropol Diocese. The students attended services in the churches of Stavropol, Pyatigorsk, Zheleznovodsk, Essentuki and Baku. In Azerbaijan the students of the LTA were received both by the community of the Armenian Apostolic Church and of the Muslim community. They familiarized themselves with the cultural life of the Stavropol territory and Azerbaijan.

From January 5 to 15, 1986, students of the LTA Abbot Christos Balaineh (Ethiopia), Dimitr Kirov (Bulgaria) and Christina van Baalen (Netherlands), travelled in Armenia and Georgia.

In Armenia they visited the Holy Echmiadzin, where they attended a Christmas service conducted by the Supreme Patriarch and Catholicos of All Armenians Vazgen I. The group visited the churches and monasteries of the Armenian Apostolic Church and the Patriarchal summer residence in Byurakan. On two occasions the travellers were received by His Holiness Patriarch and Catholicos Vazgen I. In Armenia the group was accompanied by Hieromonk Parkev, a graduate of the Echmiadzin

Theological Academy and postgraduate of the LTA.

In Georgia foreign students visited Tbilisi and the ancient capital Mtskheta. In the Sion Patriarchal Cathedral and other churches of the Georgian Orthodox Church the guests attended divine services conducted by His Holiness and

Beatitude Iliya II, Catholicos-Patriarch of All Georgia. The group also made a trip to Gori, visited the museums and other places of interest. The students were received by His Holiness and Beatitude Catholicos-Patriarch Iliya II. They were accompanied on their trip by Deacon Andrei Chizhov, a teacher at the LTA.

## Archpriest Georgiy Telpis—Assistant Rector of the LTA and LTS

On March 12, 1986, His Holiness Patriarch Pimen of Moscow and All Russia confirmed the appointment by Metropolitan Antony of Leningrad and Novgorod of Archpriest Georgiy Telpis to the post of assistant rector of the Leningrad Theological Academy and Seminary.

Archpriest Georgiy Telpis was born in 1938. In 1960 he graduated from the Odessa Theological Seminary and enrolled in the Leningrad Theological Academy, graduating from it in 1964 with the degree of Candidate of Theology, after which he became a post graduate at the LTA. On October 8, 1964, Metropolitan Nikodim of Leningrad and Ladoga ordained him deacon, and on October 9, the Feast of the Apostle and Evangelist St. John the Divine, he was ordained presbyter.

In 1967, he was appointed dean of the faculty of African Christian youth at the Leningrad theological schools (now the Faculty for Foreign Students) and held this post until 1974. From 1974 to 1976 he was senior helper to the assistant rector of the LTA and LTS. From 1976 to 1977 he was the secretary of the LTA and LTS Council. From 1977 to March 2, 1986, he held the post of senior helper to the assistant rector of the LTA and LTS.

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## IN THE DIOCESES

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**Moscow Diocese** On January 8, 1986, the Second Day of Christmas, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy in the Church of the Saviour in the village of Andreyevskoe, Solnechnogorsk District.

On January 12, Sunday after Christmas and before Epiphany, Vladyka Yuvenaliy celebrated Divine Liturgy in the Church of St. Parasceve in the village of Tugoles, Shatura District.

On March 17, Monday of the first week in Lent, Metropolitan Yuvenaliy read the Penitential Canon of St. Andrew of Crete in the Epiphany Cathedral in the town of Kolomna and on March 18, Tuesday,—in the Church of the Protecting Veil in the village of Tarasovskaya, Pushkino Region. During all the divine services the Archpastor addressed the congregations with exhortations.

**Berlin Diocese** December 6, 1985, the Feast of the Orthodox Prince St. Aleksandr Nevsky, was the patronal feast of the Russian Church of St. Aleksandr Nevsky in Potsdam. Divine Liturgy was celebrated by Archbishop Feodosiy of Berlin and Central Europe, Patriarchal Exarch to Central Europe, assisted by Archpriest Gennadiy Yablonsky, Editor-in Chief of *Stim-*

*me der Orthodoxie* (now a cleric of the Minsk Diocese), and Archpriest Mikhail Turchin (now Editor-in-Chief of *Stimme der Orthodoxie*), rector of the church-monument in Leipzig, and the church clergy. Also present at the festal service was the ecclesiarch of the Berlin Cathedral Church of the Resurrection, Archpriest Mikhail Divakov. Singing during the service was the choir of the Evangelical konvikt in Berlin under the baton of the Rev. Kasparik. After the Gospel lesson, Archbishop Feodosiy preached on the life and salvific feats of St. Aleksandr Nevsky—the Patron Saint of the church and the city of Potsdam.

Present at the service were students of the Theological Faculty of Humbolt University in Berlin, led by their lecturer Dr. Bachman, who took part in the reading and chanting of liturgical texts. To the ecphoneses of the Great Ektene and the Ektene of Fervent Supplication the congregation responded with an inspired singing of "*Kyrie, eleison*" ("Lord, have mercy upon us"). All members of the congregation sang together the Niceno-Constantinopolitan Creed and the Lord's Prayer. For those who did not understand Church Slavonic, the prayer was recited in German.

After the Liturgy and a festal meal, everyone was invited to partake of





Archbishop Feodosiy of Berlin and Central Europe, Patriarchal Exarch to Central Europe, during divine service in the Russian Church of St. Aleksandr Nevsky in Potsdam (GDR) on December 6, 1985, the Feast of St. Aleksandr Nevsky

a festal repast in the house of the Evangelical community guided by the Rev. Shalinsky, who among other Evangelical clerics in Potsdam, including General Superintendent Bransch, is doing much to help the local Orthodox community. The participants in the celebration shared in the spiritual joy of common prayer and fraternal communion.

*Concert of Russian Church Music in the GDR Capital.* On January 12, 1986, there was a concert of Russian church music at the Sofienkirche in Berlin. It was given by a vocal octet from Halle, the Berlin choir of the Evangelical konvikt and a pilgrim group of students of the Warsaw Theological Seminary led by Archpriest Anatoliy Shidlovsky, rector of the Warsaw Church of St. John Climacus, who spent their Christmas holiday in the GDR. The programme included compositions of such well-known Russian composers of church music as D. Bortnyansky and S. Dekhterev, hymns in the traditional and Greek chants and Christmas carols. The audience was addressed by Archbishop Feodosiy of Berlin and Central

Europe, Patriarchal Exarch to Central Europe, and in conclusion of the concert Archpriest Mikhail Turchin said an Ektene including petitions for the preservation of peace on Earth. All members of the audience who numbered more than 800 persons responded with "Kyrie, eleison".

Present at the concert were Bishop of the Evangelical Church of Berlin-Brandenburg, Dr. Gottfried Forck; Bishop of the Evangelical Church of Saxony, Christof Demke, Prelate Desimon and other leading Church and public figures. The concert was a great success and was broadcast by the Berlin Radio and described in the local press.

Just as successful were concerts of Russian church music in Potsdam and especially in Teltow. In the latter city the concert took place in the diakonat for the aged. The programme included Christmas hymns and other compositions for the Church by Russian composers. The audience responded to the performance with a feeling of particular gratitude.





Archbishop Feodosiy of Berlin and Central Europe addressing the audience before the concert of religious music at the Sofienkirche

The choir singing



Concert at the Sofienkirche



**Patriarchal Parishes in Finland** From January 21 to February 8, 1986, Finland was visited by the Superintendent Dean of the Patriarchal Parishes in that country, Archpriest Bogdan Soiko.

On January 26, the Sunday after Epiphany, he celebrated Divine Liturgy in the St. Nicholas Church, and, on the eve, officiated at All-Night Vigil in the Church of the Protecting Veil in Helsinki.

On February 1, the eve of the Feast of the Presentation of the Lord in the Temple (New Style), Archpriest Bogdan Soiko, with the blessing of Metropolitan John of Helsingfors (Autonomous Orthodox Church of Finland), officiated at All-Night Vigil in the Dormition Cathedral Church.

On February 2, Archpriest Bogdan Soiko assisted Metropolitan John in celebrating Divine Liturgy in the Church of the Kazan Icon of the Mother of God in Järvenpää. On that day the Järvenpää Parish celebrated the 10th anniversary of the fraternity set up for keeping the church in proper condition. The fraternity relies on the active assistance of the Lintula Convent and the New Valaam Monastery.

On February 3 and 4, Archpriest Bogdan Soiko visited the New Valaam Monastery.

February 5 was the 80th birthday of the Mother Superior of the Lintula Convent, Hegumenia Antonina. With the blessing of the Primate of the Autonomous Orthodox Church of Finland, Archbishop Paul of Karelia and All Finland, Archpriest Bogdan Soiko celebrated Divine Liturgy in the Trinity Church of the cloister. The service was attended by Vladyka Paul. Archpriest Bogdan Soiko presented to Hegumenia Antonina an award on her 80th birthday from His Holiness Patriarch Pimen—the Order of St. Sergiy of Radonezh, 2nd Class.

During his visit to Finland Archpriest Bogdan Soiko had meetings and discussions with Metropolitan John of Helsingfors, Bishop Samuel Lehtonen of Helsinki (Evangelical Lutheran Church of Finland), General Secretary of the Department of External Church Relations of the Evangelical Lutheran Church, the Rev. Maunu Sinnemäki, the Rev. Jaakko Launikari, the Rev. Lawrence Granvik, the Rev. Hann Kamp-

puri, Ministry of Education and Helsinki City Council officials and representatives of business circles.

Archpriest Bogdan Soiko was received at the USSR Consulate by the Consul, V. D. Stuyghev.

**Kostroma Diocese** On January 27, 1986, there was a solemn divine service in the Cathedral Church of the Resurrection in Kostroma to mark the 80th birthday of the oldest cleric of the diocese, Archimandrite Serafim Borisov. It was conducted with the blessing of Archbishop Kassian of Kostroma and Galich.

Archimandrite Serafim was born on January 14, 1906, in the village of Krasnikovo, now Soligalich District, Kostroma Region. His parents were local peasants. They died when he was still a child and he was brought up by his elder sister Angelina who was a nun. At the age of 18 the boy became a novice at the Monastery of St. John the Baptist in the village of Zheleznyi Borok, Kostroma Diocese. From 1929 to 1930 he was a psalm reader in the village church in Gorki, now Galich District. In 1930 he was professed in Leningrad with the name of Serafim.



Archimandrite Serafim

In 1935, Monk Serafim was ordained hierodeacon by Archbishop Nikodim (Krotkov; †1938) of Kostroma, and in 1937 he was ordained hieromonk by Metropolitan Pavel (Borisovsky; †1938) of Yaroslavl and Rostov. From then on Father Serafim has been fulfilling pastoral obedience in the churches of the Kostroma Diocese. From 1961 he served in the Resurrection Cathedral Church in Kostroma. His zealous fulfilment of his pastoral service, considerate attitude to the spiritual needs of the flock and amiable character won him affection among the parishioners and respect among the clergy. For many years Father Serafim has held the post of superintendent dean of the churches of the 2nd district and was the diocesan Father Confessor.

Archimandrite Serafim was granted the right to celebrate Divine Liturgy with Holy Doors open until the Lord's Prayer. His awards include a second ornamented cross, the Order of St. Vladimir, 3rd Class, and the Order of St. Sergiy of Radonezh, 3rd Class. He also merited an honorary citation of the Regional Peace Committee for his fruitful efforts for peace over many years.

On the day of the jubilee, Divine Liturgy in the cathedral church was celebrated by Archimandrite Serafim, assisted by the dean, Archpriest Ioann Shcherban, and a cleric, Archpriest Aleksandr Karyagin. After a thanksgiving moleben, "Many Years" was sung and then the secretary of the diocesan administration, Archpriest Konstantin Ilchevsky, read out a congratulatory address from Archbishop Kassian and the staff of the diocesan administration. On behalf of the Kostroma clergy, Archimandrite Serafim was felicitated by Archpriest Ioann Shcherban and the rector of the Church of the Saviour in Kostroma, Archpriest Ioann Sazonov. Cordial wishes were also expressed to

Father Serafim by the cathedral church warden, T. N. Bokareva.

**Mukachevo Diocese** In 1985, the Chumalevo Convent of the Ascension marked its 60th anniversary. Since its foundation, the cloister has witnessed the revival of Orthodoxy in the region whose population languished under the sway of the Union for nearly three centuries. The convent was founded by Maria Rybar, a pious widow. She was professed in 1938 and for the next 30 years was the mother superior of the cloister. In 1968 she retired because of ill health, took up the great schema and passed away peacefully in 1978.

Since 1968 the cloister has been administered by Hegumenia Evgenia. She was born in the Transcarpathia in 1924 and at the age of 16 entered the Skete of St. John the Divine in her native village of Kopashnevo. She was professed in 1948 and was appointed mother superior of the skete and in 1960 the whole community was transferred to the Chumalevo Convent of the Ascension.

On the day of the anniversary, October 20, 1985, the 20th Sunday after Pentecost, the cloister was visited by Bishop Damaskin of Mukachevo and Uzhgorod. That was his second visit to the convent since he was appointed to the Mukachevo See on June 26, 1985. His first visit there took place on August 2, the Feast of the Prophet of God St. Elijah. Before the beginning of Divine Liturgy Bishop Damaskin was given a solemn welcome in the cloister's main square by Hegumenia Evgenia, local clergy and the nuns. Vladyka Damaskin celebrated Divine Liturgy in the St. Elijah Chapel, assisted by the local clergy. Then there was a moleben in the cloister's square, after which Bishop Damaskin congratulated the nuns on the feast and wished the convent continued prosperity.

In conclusion of the service, "Many Years" was sung.





Archpriest **Vasilii Ivanovich Kostin**, a superannuated cleric of the Kostroma Diocese, passed away on November 13, 1985, after a long illness.

He was born in the town of Kostroma on July 25, 1901. From 1926 to 1930 he served as a precentor in the Kostroma churches of the Transfiguration and of St. Nicholas. In 1946, Bishop Antoni (Krotevich; †1973) of Kostroma and Galich ordained him deacon and in 1949, presbyter. He performed his pastoral service in parishes of the Kostroma Diocese. From 1965 till his retirement in 1979 he was the rector of the Church of the Nativity of the Blessed Virgin in the village of Svetocheva Gora, Kostroma Diocese.

In 1972 he was awarded an ornamented pectoral cross by His Holiness Patriarch Pimen for zealous service of the Church of Christ.

Two days before his death, Father Vasilii confessed and received Holy Communion.

The funeral service was conducted in the Kostroma Church of Sts. Aleksandr and Antonin by the Secretary of the Kostroma Diocesan Administration, Archpriest Konstantin Ilchevsky, rector of the Kostroma Church of St. John Chrysostom; the Superintendent Dean of the Kostroma churches, Archpriest Ioann Shcherban, Dean of the Resurrection Cathedral; Archpriest Boris Vtyurin, Rector of the Church of Sts. Aleksandr and Antonin; Father Aleksandr Androsov and Protodeacon Leonid Smirnov.

Archpriest Vasilii Kostin was buried at the Zavolzhscoe cemetery in Kostroma.

Archpriest **Iakov Nikolaevich**

**Demchenko**, superannuated cleric of the Sumy Diocese, passed away on November 20, 1985, after a long and grave illness.

He was born into the family of a peasant in the village of Vasilevka, Krasnopolie District, Sumy Region, on April 29, 1907.

On February 11, 1951, Bishop Ilarion (Prokhorov; †1973) of Sumy and Akhtyrka ordained him deacon, and on February 12, presbyter. Since then he served in various parishes of the Sumy Diocese. His last place of service before retirement in 1980 was the Church of the Nativity of the Blessed Virgin in the village of Kamenka, Trostyanets District.

He was in the army during the Great Patriotic War of 1941-1945 and was decorated with the medal "For Victory over Germany". In 1976, he was awarded an ornamented cross by His Holiness Patriarch Pimen for the zealous service of the Church of Christ.

Father Iakov conducted divine services with great reverence. He was indefatigable preacher of the Word of God.

The funeral service was conducted in the St. Elijah Church in Sumy by Archpriest Sergiy Danshin, rector of the Sumy Church of Sts. Peter and Paul, and diocesan clergy.

Archpriest **Vladimir Mikhailovich Tomashevich**, superannuated cleric of the Minsk Diocese, passed away on November 20, 1985.

He was born in 1911 into a peasant's family in the village of Pereslavo, Miory District, Vitebsk Region. In 1951 he graduated from the Minsk Theological Seminary. He was ordained deacon in 1943 and presbyter in 1944. He performed his pastoral service in parishes of the Minsk and Smolensk dioceses. Before being superannuated in 1970 he served in the Holy Trinity Church in the Town of Orekhovskoe, Vitebsk Region.

Demanding of himself and lenient towards the infirmities of others, Father Vladimir enjoyed the love and respect of the parishioners. In the years of the Great Patriotic War he inspired his flock to work and fight for the sake of a speedy victory over the hated invaders, gathered valuable intelligence about enemy troops and passed it to the guerilla headquarters.

In 1980 His Holiness Patriarch Pimen awarded Archpriest Vladimir Tomashevich a mitre for his

zealous service of the Church of Christ. After his retirement, Father Vladimir attended divine services and officiated in the St. Elijah Church in the town of Orsha.

The funeral service in the St. Elijah Church in Orsha was conducted by Archpriest Dimitriy Naumov, Superintendent Dean of the Vitebsk Church District; the Rector of the St. Elijah Church, Father Rostislav Naumov, and diocesan clergy.

Archpriest Vladimir Tomashevich was buried at the Orsha City cemetery.

Archpriest **Valentin Aleksandrovich Fedotov**, superannuated cleric of the Leningrad Diocese, passed away on January 1, 1986.

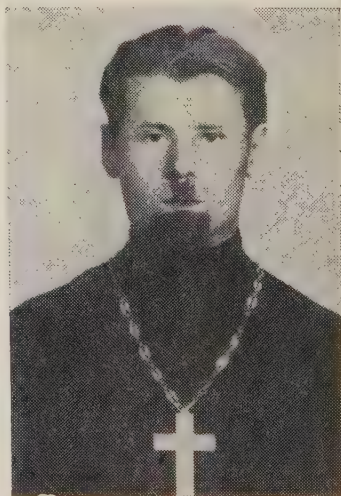
He was born on December 2, 1932, into the family of a worker in the village of Teterivikha, Totma District, Vologda Region.

In 1959 he finished the Leningrad Theological Seminary and was ordained deacon and then presbyter by Bishop Aleksey of Luga (now Metropolitan of Kalinin and Kashin). He served in parishes of the Leningrad Diocese.

From 1973 till his retirement in 1983 Archpriest Valentin Fedotov served in the St. Aleksandr Nevsky Church in Krasnoe Selo.

The funeral service in the St. Nicholas Church in the village of Sablino was conducted by the rector, Archpriest Vasilii Boikov, and clerics of the churches of the Kazan Icon of the Mother of God in the city of Tosno and in the village of Susanino.

Archpriest Valentin Fedotov was buried at the Sablino village cemetery.



# SERMONS

## Exhortation on the Prayer Rule

**B**ishop Ignatiy (secular name, Dimitriy Aleksandrovich Bryanchaninov; 1807-1867) was an outstanding ecclesiastical writer and ascetic of the last century. He had no special theological education. He studied at the Main Engineering College in St. Petersburg and in 1824 graduated from it receiving an officer's rank. During the following four years he fulfilled various obediences as a novice in several cloisters after which he took monastic vows and was appointed in 1833 Father Superior of the St. Sergiy Hermitage of the St. Petersburg Diocese. He gained profound experience in the knowledge of God by studying the works of the Holy Fathers. In 1857 he was consecrated Bishop of the Black Sea and Caucasus. In 1861 he retired for the reasons of health and settled in the Babaevsky Monastery of St. Nicholas. Besides his feats of prayer and extensive correspondence with his spiritual children, Bishop Ignatiy devoted much of his time during these years to literary work. The reader of his works discovers in their author a pastor-ascetic engaged in an intense spiritual combat and who is tragically depressed by setbacks in this struggle. The main motivation behind his ascetic works is his awareness of the damage done to the human nature by sin. He wrote: "Our nature is contaminated by sin so that it is quite natural for it to generate the unnatural sin" (*Essays of Bishop Ignatiy Bryanchaninov*. 3rd edition, St. Petersburg, 1905, Vol. 5, p. 435.—In subsequent quotations only the volume and page are indicated). "The Christian discerns within himself the human Fall inasmuch as he can see his own passions. Passions are the sign of the sinful mortal disease which afflicts all of the human race" (1, 528). "In order to achieve success in spiritual life, it is necessary for our passions to reveal themselves by coming to the fore. When pas-



sions reveal themselves in an ascetic, he comes to grips with them" (1, 345).

These ideas are further elaborated in all the works of Bishop Ignatiy. In all of his writings on any subjects, including practical parastoral advice, Bishop Ignatiy takes the reader back to the understanding of the root cause of the misfortunes of the human race, which helps to combat each and every concrete manifestation of sin. Thus defining monastic self-reproach, he points out that it is "a good cause, counterposed to and counteracting the morbid condition of our fallen nature..." (1, 345). Elsewhere he writes: "Speaking of books, one should say... that it is necessary to choose among them not the most elevated ones, but the ones that are nearest to our own condition, which describe actions pertinent to ourselves" (2, 292). "When a person does not arrange his responsibilities in due order, does not



attach to each of them the priority it deserves, then the fulfilment thereof cannot yield virtue, but will only produce sinful mistakes which are all the more dangerous because they have a virtuous appearance" (4, 421).

The works of Bishop Ignatiy reveal a remarkable literary gift of the author. Being confined to the boundaries of theological-ascetic reflections, he never expressed his thoughts in trite terminology, reducing the spirit to stereotypes, but always finding ways to give a new life to concepts that had long become standard elements in theological schemes. This is how he describes, for example, the fruits of the church prayer: "Unity is above earthly sensations; there is something heavenly in it; it includes an anticipation of the life to come, in which the spirit will unite" (4, 338). His literary style conforms to the spiritual realism of ascetic edification. The most important element is the thought; it is not built and developed by means of terse logical forms, but like a sculpture cut from a rock, is resolutely freed from everything that conceals it from view. But with all that, when there is a need to convey some more sublime spiritual notions, Bishop Ignatiy makes skillful use of literary imagery: "Only he can see the fruit of

the Spirit upon the tree of his soul who had nurtured this fruit—holy and tender—using much patience with courage" (2, 9). "Having grown old and weary through much suffering while being barren, when it finally yields, beyond all hope, a spiritual fruit, the soul says, after the manner of Sarah, *God hath made me to laugh* (Gen. 21. 6), that is it has been granted an unexpected and inalienable joy of betrothal with the joy eternal" (5, 446).

The literary style of Bishop Ignatiy is distinguished not only by his use of aphorisms, compressing a thought into just a few words, he manages to convey in these terse periods spiritual experiences of extraordinary force: "Woe is me if the spirit, having parted with the body, dies the eternal death" (5, 458). "If, wounded by an enemy arrow, you suddenly feel yourself contaminated by passions, do not despair!" (5, 59). All this makes it possible to speak of a proximity between the works of Bishop Ignatiy and poetic literary genres, the difference being that instead of going into the aesthetic aspects of sensual experiences, he conveys to the reader a charge of spiritual energy and the will to repent as uniting with God.

Father Mikhail DRONOV

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*Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly* (Mt. 6. 6).

The Lord Who has given us the commandment concerning secluded prayer, very often resorted to such prayer Himself during His earthly life, as we learn from the Gospel. He had not where to lay His head, and therefore more often than not it was not in some secluded cell, but on remote mountain tops and in the shade of vineyards that He said His prayers.

Before His Passion at the cost of which the salvation of the human race had to be bought, the Lord went to pray in the secluded Garden of Gethsemane. There the God-Man kneeled down and prayed; and being in an agony, He prayed so earnestly that His sweat was as it were great drops of blood falling down on the ground.

The Garden of Gethsemane was of centuries-old olive trees, so that even in

daytime and bright sunlight there was deep shadow down under the trees, and at that particular moment it was enveloped in the pitch darkness of a Palestine night. There was no one to share with the Lord His solitary prayer: His disciples dozed off nearby and the whole nature was in slumber. And it was to that spot that the traitor led the armed multitude, for he knew only too well the place and the time wherein Jesus liked to say His prayers.

The darkness of night hides objects from an idle gaze and the silence of night does not distract one's mind. In the still of the night one can better concentrate on prayer. The Lord preferred to pray in seclusion and at night, and He did so that we not only obey His commandment concerning prayer, but also follow His example. Was it really necessary for the Lord Himself to pray? While being as Man with us on Earth, He, as God, remained in a constant union with the Father and the Spirit, sharing with them but

one Divine will and one Divine sovereignty.

*Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret* (Mt. 6. 6.). Let no one know about your prayer, neither a friend, nor a relative, nor vanity itself which lurks in your heart and prompts you to let your feat of prayer be known to someone at least, by just dropping a hint about it.

Shut the doors of your cell to people who come for idle gossip and in order to steal from you your prayer; shut the doors of your mind from idle thoughts that will come to distract you from prayer; shut the doors of your heart to sinful feelings that will tempt and try to defile you and go and pray.

Dare not to offer up to God prayers of many fine words, which you may compose no matter how powerful and touching they may seem to be: they are but the product of the fallen mind, and being a defiled offering, they cannot be accepted unto the spiritual altar of God. And while admiring the fine expressions of the prayers you invent and mistaking the action of vanity and voluptuousness for the consolation of consciousness and even for the action of grace, you will drift far and away from real prayer and that at the time when it would seem to you that you pray in abundance and have already achieved a degree of perfection pleasing to God.

A soul embarking unto the path leading to God is plunged in profound ignorance of everything Divine and spiritual, though it may have in abundance the wisdom of this world. Because of this ignorance it does not know how and how long it should pray. To help this soul in her infancy, the Holy Church has established the prayer rules.

The prayer rule is a set of several prayers, composed by Divinely inspired Holy Fathers and adopted to a certain time and circumstances.

The objective of the rule is to furnish the soul with the necessary amount of prayerful thoughts and feelings which are also correct, holy and truly pleasing to God. It is with such thoughts and feelings that the grace-giving prayers of the Holy Fathers are suffused.

For the prayerful exercise in the morning there is a special set of pra-

yers, known as morning prayers or morning rule; and there is another set of prayers which are to be said before retiring to bed in the evening, which are also known as the evening rule. A special set of prayers is to be recited by persons preparing for Holy Communion, which are called Holy Communion rule. Persons who have decided to devote the greater part of their time to pious acts (monks) recite around three o'clock in the afternoon a special set of prayers, called the daily or monastic rule. Some recite daily several kathismata, read several chapters of the New Testament, make several bows and all these things are also called the rule.

The rule! What a fitting name borrowed from the nature of the effect produced upon a person by prayers which are called the rule! The prayer rule sets the soul unto the right and holy path, teaching it to worship God *in spirit and in truth* (Jn. 4. 23), because being left unattended, the soul would have been unable to find the right path of prayer. Being afflicted and blinded by sin, the soul would keep straying from that path, often into pitfalls, such as distraction or idle dreaming, or wander after all sorts of empty and deceitful mirages of elated prayerful states invented by vanity and lust.

The prayer rules help keep the one who prays in a salvific disposition of humbleness and penitence, teaching him constant self-judgement, and nourishing him with the true emotion fortifying him with the hope pinned upon God, Who is Good and All-Merciful, and giving him the joy of the peace of Christ, of loving God and neighbours.

How lofty and profound are the prayers before the Holy Communion! How well they prepare one to receive the Holy Mysteries of Christ! They put into order and adorn the chamber of one's soul with wonderful thoughts and sensations that are pleasing to God. These prayers present a majestic picture of the greatest of the Christian Sacraments, and in contrast to this height they depict, vividly and truly, the shortcomings of man, showing his infirmities and unworthiness. Shining from these prayers like the sun from the sky is the inscrutable goodness of the Lord thanks to which it pleases Him to be closely united with man even despite man's unworthiness.



The morning prayers seem to be emanating the cheerful vigour of the day-break: seeing the rays of the material sun and the light of the earthly day, a person learns to aspire after a vision of supreme spiritual Light and the Day that is without end which emanates from the Sun of Truth, from Christ.

The brief rest in sleep at night offers the image of the long sleep in the dark grave. And the evening prayers remind us of the approaching passing into eternity, help us take stock of everything we did during the day, teach us to offer up to God the confession of our sins and repentance.

The prayerful recitation of the Akathistos to Jesus All-Sweetest, besides being worthy in its own right, offers excellent preparation for the prayerful exercise with the Jesus Prayer, which is as follows: O Lord Jesus Christ, Son of God, have mercy upon me, a sinner. This prayer offers nearly the only consolation to those who have achieved perfection in ascetic feats, who have achieved Christian simplicity and purity, for whom any excessive abundance of thoughts and abundance of words is but a burdensome distraction. The Akathistos shows what thoughts can accompany the recitation of the Jesus Prayer, which strikes one at first as being too dry. The Akathistos depicts only the plea of the sinner to be forgiven by the Lord Jesus Christ, but this plea takes on a variety of forms to suit the infant state of mind of those embarking upon such acts. It is just like they feed infants with soft and palatable food.

The Akathistos to the Mother of God glorifies the Incarnation of the Divine Logos and the greatness of the Theotokos Who is called blessed by all generations (Lk. 1. 48) for giving birth to God Who became man. The Akathistos depicts, like on a grand canvass, with countless and marvellous colours, shades and traces the great Mystery of the incarnation of the Divine Logos. And just as the right lighting helps to enliven a canvass, so also the radiance of grace lits up the Akathistos to the Mother of God. This radiance has a particular effect: it enlightens the mind and fills the heart with joy and good news. The incomprehensible is accepted as a matter of course thanks to the miraculous effect produced [by the words of

the Akathistos] upon the mind and the heart.

Many devout Christians, especially monks, observe a very long evening rule of prayer, taking advantage of the quiet and darkness of night. They add to the evening prayers readings of Kathismata, from the Gospel, the Apostle, recitation of the akathistoi and the making of bows accompanied by the recitation of the Jesus Prayer... These servants of Christ shed tears in the silence of their cells, offering up to the Lord their fervent prayers... In joy and with a wakeful spirit, with the sense of extraordinary concentration of the mind upon things Divine and readiness to do all manner of good deeds, servants of God meet the new day, following the night which they had spent in the feat of prayer.

When He prayed, the Lord kneeled down, and you too must not neglect going down on your knees, if you have the strength to do this. Prostration, as the Holy Fathers explained, typify our Fall, and rising back to our feet—our redemption (Word of St. Theoliptos. *Philokalia*, Vol. 2). Before starting the evening rule of prayer it is especially useful to make as many bows as you can in order to prepare yourself for a fervent and attentive recitation of the rule.

One should in no way be in a hurry while reciting the rule or making bows; both should be done without any haste and with all possible concentration. It is better to recite fewer prayers and make fewer bows, but with utmost concentration, rather than do these things in abundance but in an absent-minded manner.

Choose yourself a rule you have the strength to observe. What the Lord said about Sabbath, that it is for man and not the other way round (Mk. 2. 27), can and should be applied to all devotions, including the prayer rule. One can say that the prayer rule is for man and not the other way round, that the rule should help man attain spiritual perfection and not be a cumbersome burden, crushing man's bodily strength and tempting the soul. Nor should it ever give grounds for pernicious arrogant pride, or for ruinous condemnation and humiliation of fellow men.

The prayer rule, chosen prudently to suit one's strength and manner of life,



THE LIFE-GIVING TRINITY

15th-century icon

"...The infinite, imperturbable and immutable peace, the peace from on high of the Heavenly world. The enmity and hatred that reigns in the mundane world is counterposed with mutual love flowing in eternal harmony. It is an eternal silent conversation in the eternal unity of the heavenly spheres."

Julius Evola FLORENSKY



HIS HOLINESS PATRIARCH PIMEN VISITING  
THE MOSCOW MONASTERY OF ST. DANIEL



His Holiness Patriarch Pimen in the Trinity Cathedral

(see article on page 22)



During a thanksgiving moleben in the Trinity Cathedral marking the completion of the restoration work



The Oikonomos of the cloister, Hegumen Viktor, officiating at the blessing of water



## THE HOLY TRINITY DAY IN PSKOV

The Pskov Holy Trinity  
Cathedral Church



Metropolitan Ioann of  
Pskov and Porkhov  
celebrating Divine Liturgy  
in the Pskov cathedral  
church on the Holy  
Trinity Day





The Orthodox Prince St. Dovmont of Pskov,  
baptized with the name of Timofei

*Early 20th-century icon  
from the Pskov cathedral church*

The Orthodox Prince St. Dovmont (Domant) was born in Lithuania. He left his native country because of internecine strife in 1265 and settled in Pskov where he was baptized with the name of Timofei. The people of Pskov elected him their prince, and for 33 years he ruled the city in a just and merciful manner, defending the North-Western border of Russian lands from enemy inroads. After his demise in 1299, he repeatedly came to the rescue of Pskov and its people during enemy attacks and other calamities. The Orthodox Prince St. Dovmont and his wife, who was the grand-daughter of the Orthodox Prince St. Aleksandr Nesky, and took up the schema with the name of Marfa († 1300; feast day November 8/21), are traditionally venerated as the Heavenly Patrons and intercessors of Pskov.

The relics of the Orthodox Prince St. Dovmont-Timofei are enshrined in the Trinity Cathedral Church in Pskov. His Feast Day is on May 20/June 2.

Welcoming the archpastor  
before the start of the divine service





BRETHREN OF THE POCHAEV MONASTERY VISITING MONKS  
OF THE TRINITY-ST. SERGIY LAVRA AND THE ST. DANIEL MONASTERY  
(see article on p. 27)



Pochaev pilgrims in the Dormition Cathedral of the Trinity-St. Sergiy Lavra



After a moleben in the Church of the Protecting Veil  
in the St. Daniel Monastery



Monks of the Pochaev cloister in the Domestic Chapel of St. Iosif of Volokolamsk at the Publishing Department of the Moscow Patriarchate



Archbishop Pitirim of Volokolamsk. Head of the Publishing Department, meeting the Pochaev brethren





ST. NIL OF THE STOLOBENSKY ISLAND

*Early 20th-century icon  
from the Church of St. Philip the Apostle in Novgorod*

St. Nil embarked upon the path of ascetic feats in 1505 when he was professed in the Monastery of St. Savva Krypetsky († 1495; feast day August 28/September 10) near Pskov. He spent the following 10 years in the monastery and another 13 years in prayerful seclusion on the bank of the Seremlya River, in the vicinity of the town of Ostashkov. After that, seeking a life of complete silence, he withdrew to Lake Seliger. There, on the Stolobensky Island, he lived for 26 years, experiencing all sorts of sorrows and privations.

St. Nil is famous for a particular kind of monastic exploit: he never went to bed, but rested for a while, leaning upon hooks fixed in the wall of his cell.

His incorruptible relics were invented on May 27, 1667, and now repose in the Church of the Icon of the Mother of God "The Sign" in Ostashkov.

His feast days are May 27/June 9 and December 7/20, the day of his demise († 1554)

offers great support to those seeking to attain salvation. Observance of the rule at the proper times of day and night turns into a habit, into a natural and indispensable requirement. And as soon as the one who has acquired this happy habit comes near the place where he usually performs the rule, his soul is filled with a prayerful mood, and before he can even begin reciting his prayers, his heart is filled with emotion and his mind withdraws into his inner chamber [the heart].

"I prefer," said one great abba, "a rule that is not long, but is constantly observed, to a long one which is given up after a short while" (St. Mathoi. Alphabetic Skete Patericon). And this is what always happens when one chooses a rule that surpasses his strength: gripped with enthusiasm, a person keeps the rule for some time, paying, as one can expect, much more attention to the quantity than to the quality, and then his strength runs out, being exhausted by the exploit surpassing his strength, and then he is forced to reduce his rule more and more.

It often happens that having heedlessly chosen too difficult a rule, persons engaging in ascetic acts simply give up and stop praying. When this happens, and even when the rule is reduced, such a person is gripped with doubts, his soul is plunged into disorder and he becomes despondent. This feeling continues to grow, causing flabby indifference, and then the person plunges into a life of idle distraction and commits with indifference some of the worst of sins.

Thus, having chosen for yourself a prayer rule in keeping with your strength and spiritual needs, try and keep this rule with all due care and constantly: this is necessary to keep up the moral strength of your soul, just like you have to take every day at certain hours a sufficient amount of healthy food to maintain your bodily strength.

St. Isaac Syrus says: "It is not for abandoning Psalms that we shall be adjudged by God on His Judgement Day, not for abandoning prayer, but for the entry of demons into us which follows. When demons find the place, they come in and shut the doors of our eyes, and then they use us, as their instruments, to perform forcibly

and uncleanly, with the worst of vengeance, everything forbidden by God. And because we abandon a small [rule], which grants us Christ's intercession, we fall under the sway of demons, as one most wise abba wrote: 'He who fails to submit his will to God, such a one shall submit unto his adversary'. These rules may look small to you, but they shall be the walls protecting you from those who want to take you prisoner. The keeping of these rules within your cell was most wisely established by the makers of the Church Rule, by a Divine revelation, in order to safeguard our life" (St. Isaac Syrus. Homily 71).

The great abbas who always remained in a state of prayer from an abundance of God's grace, did not discontinue their rules of prayer which they were used to perform at certain hours of day and night. And we see many proofs of this in their *Lives*: St. Antony the Great, while observing the rule of the Ninth Hour (corresponds to 3 o'clock in the afternoon), was granted a Divine revelation; and when St. Sergiy of Radonezh was reciting the Akathistos to the Mother of God, he beheld the Blessed Virgin, accompanied by the Apostles Sts. Peter and John.

My beloved brother! Do submit your freedom to the rule: having deprived you of ruinous freedom, it will bind you only to the extent that will give you a freedom spiritual, the freedom in Christ. At the beginning the chains may appear heavy, but later on they will become precious for the one who wears them. All saints of God took on and bore the good burden of the rule of prayer; and so you too should follow into their footsteps and thus follow the example of our Lord Jesus Christ, Who, having become man, and having set us the example of how to behave, acted the way His Father did (Jn. 5. 19), and said what His Father commanded Him to say (Jn. 12. 49), being determined to do the will of the Father in all (Jn. 5. 30). The will of the Father and of the Son and of the Holy Spirit is one. With respect to men it consists in their salvation.

O All-Holy Trinity, our God! Glory to Thee! Amen.

Bishop IGNATIY Bryanchaninov

(Translated from: *Sochineniya* (Works), Vol. 2, *Ascetic exercises*, St. Petersburg, 1865, pp. 181-191).



# "For the salvation of our souls, let us pray to the Lord"

On the 7th Sunday After Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit.



he Gospel lesson for today tells us of the healing by the Lord of two blind men. Blindness is a terrible fate.

A blind man suffers more than anyone because he cannot see the light. His soul grieves.... So we can imagine how the blind men beseeched Christ to open their eyes. They already knew He was able to do so as He had healed many blind men. Their persistent entreaties: *Thou Son of David, have mercy on us* (Mt. 9. 27) drew His attention—He asked them: *Believe ye that I am able to do this?*—and made them whole.

Each of us, coming to church, asks God for something. Indeed, most people come to church with their needs, because they are in trouble, something is wrong with them, something is hurting, and their souls are oppressed. And the Gospel lesson for today teaches that if we persistently ask God for help like the two blind men, the Lord will help us.

But Christ's purpose in coming to earth was far from being solely concerned with our physical health, family well-being, obedience in our children, granting us an opportunity of commemorating people in the Church. Christ did not come to earth for the sole purpose of healing the sick. He came to give us Life Eternal. But what is Life? *And this is life eternal*, our Saviour revealed to us in a prayer to the Heavenly Father, *that they might know thee the only true God* (Jn. 17. 3.).

Do we know God? No, we do not know Him. Why? Because we fail to obey God, like the blind men in the Gospel who paid no heed to Christ's words. Christ *straitly charged them, saying, See that no man know it* (Mt. 9. 30). But they immediately forgot everything and, as the Gospel tells us, *when they were departed, spread abroad his fame in all that country* (Mt. 9. 31.). They failed to obey Him and did the exact opposite.

The Lord wants to give us Life Eternal. He wants us to attain Eternal Life after bodily death. He wants us to *be holy* (Lev. 11. 44). What does that mean? He is holy who lives with God, who cannot conceive of life without God. But we have estranged ourselves from God: we live for our own pleasures, our own projects, our own concerns. But when we need something we remember God. We say as if of our obligations, "I need to go to receive Holy Communion," although often we do not understand with what feelings of repentance and reverence it is necessary to prepare ourselves for the Sacrament. "I need": again "I"—for health, for some vaguely imagined benefit. All in all, we have too worldly, too utilitarian attitude to God. But a saintly one lives otherwise: he offers everything as a sacrifice to God; he dedicates his gifts, his heart, his thoughts to God, giving his whole self, and in return God gives him His Only-Begotten Son (Jn. 3. 16) in the incomprehensible mystery of Partaking of His Life-Giving Body and His Blood. The Lord does not want us to ask Him only for health, prosperity and peace of mind; He wants us to thirst after the grace of the Holy Spirit. That is why He said, *Blessed are the poor in spirit* (Mt. 5. 3.), blessed are those who make their supplication to God for the Holy Spirit to descend upon them, who crave not only favours from Him, but the most important thing of all, spiritual union with Him. If we understood this we would, of course, yearn for this union always.

Live a life of grace and the grace of God will strengthen you, help your children and those near you and bring peace to all about you, and the souls of men will be nourished from the source of God's grace. For this is the path to piety and holiness. It will lead us to the Kingdom of God, and that is the purpose of our lives. Amen.

Father PAVEL VESELOV



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# PEACE MOVEMENT

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CHURCH FOR SOCIETY

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## Statement by the Heads and Representatives of Christian Churches and Religious Associations in the USSR

Dear brothers and sisters in Christ,

In our earthly abode which is now under Damocles' Sword of nuclear annihilation Christians, followers of other faiths and all people of good will observed with great hope the course of the meeting between the leaders of the two great powers—the USSR and the USA—in Geneva in November 1985. Millions of believers fervently prayed for the success of the talks. Many Christian Churches, religious associations and organizations sent messages to the General Secretary of the CPSU Central Committee Mikhail Sergeyevich Gorbachev and to the President of the USA Ronald Reagan calling to begin as soon as possible the process of elimination of the accumulated nuclear weapons, to stop nuclear weapon tests and its production, to give a good example to other nations, urging them to do away with these deadly weapons and to allow humanity to live in security without fear.

Soon this hope became even stronger and found further development. With profound satisfaction humanity apprehended the Statement of January 15, 1986, made by the Soviet leader, as well as his message to the UN Secretary-General containing a clear programme of saving our beautiful planet from the blight of nuclear weapons already in this millennium. They express the sincere wish for this year—the United Nations International Year of Peace—to become a starting point on the way to the comprehensive system of international security. In pursuance of this goal the Soviet Union prolonged unilaterally and repeatedly its moratorium on nuclear tests.

However, the present US Administration has remained deaf to the voice of reason. The next nuclear explosion was made on March 22, in the state of Nevada in defiance of common sense. We consider the event as a challenge to the international community, as an expression of disrespect towards world public opinion and, we believe, the US public opinion as well. This event deserves condemnation.

As Christians, we consider it our religious duty to state that the necessity of common security demands from the governments a moral conduct, based on our common human interests. No nation can have a security without ensuring the security of other nations.

In our strive to save the sacred gift of life we try to unite our efforts with those of all people who cherish peace, who long for elimination of the threat of nuclear catastrophe. We appeal to various public figures, to Christians of the world to seek the prevention of new nuclear tests, thus bringing closer the end of the arms race, to work for the realization of the Geneva agreements and of its spirit.

The religion we confess teaches us to strive for peace and justice, to love one's neighbour, to respect the sacredness of the gift of life. Our Lord Jesus Christ incessantly calls us *to guide our feet into the way of peace* (Lk. 1. 79), to build the spirit of peace in ourselves, in our neighbours, in our nations and in all human beings.

This spirit of peace must be opposed to any threat to the existence of humanity and creation as a whole. This spirit of peace must strengthen our prayers for peace and our peacemaking actions undertaken together with all people of good will for the triumph of a lasting peace with justice all over the world!

*The God of peace be with us all* (Rom. 15. 33).

From the Armenian Apostolic Church

VAZGEN I, Supreme Patriarch and Catholicos of All Armenians

From the Church of the Seventh-Day Adventists

M. P. KULAKOV, Chairman, Council of the Church of the Seventh-Day Adventists in the RSFSR

From the All-Union Council of the Evangelical Christians-Baptists

V. E. LOGVINENKO, Chairman

From the Georgian Orthodox Church

ILIYA II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi

From the Evangelical Lutheran Church in Latvian SSR

The Rev. Eric MESTERS, Counsellor, Presidium of the Consistory of the Evangelical Lutheran Church of Latvia

From the Evangelical Lutheran Church in Lithuanian SSR

Bishop Joans KALVANAS

From the Evangelical Lutheran Church in Estonian SSR

Archbishop Dr. Edgar HARK



From the Methodist Church of Estonia  
*Olof PYARNAMETS*, Superintendent

From the Reformed Church of Transcarpathia  
 Bishop *Pavel FORGON*

From the Roman Catholic Church in the Latvian SSR  
 Monsignor *Julian* Cardinal *VAIVODS*, Apostolic Administrator of the Riga Metropolitanate

From the Roman Catholic Church in the Lithuanian SSR  
 Monsignor *Liudas POVILONIS*, Titular Archbishop of Arkavica, Apostolic Administrator of the Kaunas and Vilkaviškis Diocese

From the Russian Orthodox Church  
*PIMEN*, Patriarch of Moscow and All Russia

From the Old Believers' Archbishopric of Moscow and All Russia  
*ANASTASIY*, Bishop of Don and Caucasus

From the Old Orthodox Christian Believers' Archbishopric of Novozybkov, Moscow and All Russia  
 Bishop *FLAVIAN*

From the Supreme Old Believers' Council in the Lithuanian SSR  
*I. I. EGOROV*, Chairman

From the Moscow Transfiguration Community of Old Believers  
*M. I. CHUVANOV*, Chairman

From the Moscow Community of Christian Old Believers of the Pomorye Communion  
*P. N. KHVALKOVSKY*, Vice-Chairman

From the Leningrad Community of Christian Old Believers of the Pomorye Communion  
*I. M. PETROV*, Chairman

March 31, 1986

## Plenary Session of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace

A regular plenary session of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace chaired by Metropolitan Filaret of Minsk and Byelorussia was held on January 22, 1986, in the conference hall of the Soviet Peace Committee. It was attended by some 30 commission members, religious and public figures. Also present at the session were members of a similar commission in Czechoslovakia: Superintendent, Dr. Karol Gabriš, Prodean of the Slovak Evangelical Theological Faculty, and Canon Dr. Zdenek Adler, General Secretary of *Pacem in Terris* pacifist organization of Catholic clergy, who came by invitation.

The session heard and discussed a report by the commission Chairman, Metropolitan Filaret, on its activities in 1985. There were also reports on the peace work by Soviet Muslims, a report by a commission delegation on a visit to the FRG at the invitation of the Evangelical Church in Germany. The participants also discussed a working plan for 1986.

During the past year the commission members took part in anti-war actions of the Soviet public, in discussions on the problems of peace and disarmament with representatives of foreign religious organizations working for peace and attended international meetings and conferences for peace. Some of these meetings were timed to such memorable occasions as the 40th anniversary of the Victory, the 40th anniversary of the United Nations, the 10th anniversary of the Helsinki Conference.

It was noted that in discussions with foreign religious figures in recent time great attention was paid to the results of the Soviet-

American summit in Geneva. In this connection the session participants heard a report on a joint ecclesiastical programme in support for and for the promotion of a favourable atmosphere for the summit planned and carried out by the Churches in the Soviet Union and the National Council of the Churches of Christ in the USA.

The programme culminated in a continuous common prayer services conducted from morning till evening by religious figures of the two countries at the ancient Calvin Chapel in Geneva on November 19-20, 1985.

It was emphasized that, following the Geneva summit at which the leaders of the two powers belonging to different socio-political systems, were able to find things in common, public (non-governmental) organizations of different orientation should all the more be able to find a common language and work together, setting aside their differences, to put an end to the arms race on Earth and to prevent it from spreading into outer space, to promote fruitful international cooperation in the interests of all nations.

In 1985, the commission members took part in more than 40 meetings with foreign delegations visiting the USSR as guests of the Soviet Peace Committee and other organizations. One such example was a meeting with a delegation of the Pax Christi International which visited this country at the invitation of the Russian Orthodox Church and which was received at the Soviet Peace Committee on November 20, 1985.

At such meetings foreign groups are informed in detail about the structure and activities of the Soviet Peace Committee, the Public Com-

mission for Contacts with Religious Circles for Peace, about mass actions of Soviet peace champions and about peace efforts of various religious organizations in our country.

Information about the commission activities appears in the magazine *XX Century and Peace* of the Soviet Peace Committee and in other periodicals. Thus *The Journal of the Moscow Patriarchate* monthly features a special section entitled "Peace Movement" which carries regular reports on the commission activities. In the leading Soviet periodicals one can see an interview with the commission member Metropolitan Yuvenaliy of Krutitsy and Kolomna, published in the newspaper *Izvestia* (July 12, 1985) under the heading "Peace Is the Common Concern" on the participation of a delegation of religious workers from this country in the 6th All-Christian Peace Assembly in Prague.

During the year under review many of the commission members visited various countries as members of delegations of the Soviet Peace Committee. For example in May deputy chairman of the commission, Deputy Editor-in-Chief of the *Sovetskaya Kultura* newspaper, D. M. Mamleyev, and Bishop Serafim of Penza and Saransk visited the United States at the invitation of the American pacifist organization "USA-USSR: Bridges for Peace in the World". In September, at the invitation of the United Church of Christ in the USA, Bishop Antony of Stavropol and Baku visited the United States as member of a delegation of the Soviet Peace Committee. In August, Protodeacon Vladimir Nazarkin and Secretary of the Soviet Peace Committee, E. P. Oskolsky, visited the Italian Island of Elba (Livorno Province) with a delegation that took part in actions launched by Italian peace champions within the framework of the "Days of the USSR" campaign. In October, Archbishop German of Tula and Belev; from the All-Union Council of Evangelical Christians-Baptists, A. V. Savelyev; from the Institute of World Economics and International Relations (USSR Academy of Sciences) Prof Dr. L. G. Istyagin, visited the FRG at the invitation of the Evangelical Church in Germany (FRG). This year Metropolitan Yuvenaliy of Krutitsy and Kolomna visited Geneva with a delegation of Soviet public to attend the first major event under the programme of the International Year of Peace—an international con-

ference of non-governmental organizations "Together for Peace".

The plenary session participants heard with great interest a report by Mufti Shamsuddin Babakhanov (Tashkent) on the work for peace by Muslims of the USSR, who are now engaged in preparations for a major international conference "Muslims for Peace" scheduled to be held in Baku in October of this year.

Another major action for peace this year will be a World Congress devoted to the International Year of Peace. It is to be held in Copenhagen, Denmark, on October 15-19, under the motto: "To Safeguard Peace and the Future of Humanity". Its agenda will be in accordance with the main principles of the International Year of Peace outlined in a programme endorsed in a special resolution, passed by a consensus, adopted by the 40th Session of the UN General Assembly.

The commission members noted the outstanding importance for the cause of world peace of the Statement by the General Secretary of the CPSU, M. S. Gorbachev, of January 15 this year which outlines a concrete programme of complete elimination of nuclear weapons to be implemented over a strictly defined period of time. The Soviet Union proposes a stage-by-stage programme of consistent measures designed to free the world from the blight of nuclear weapons over the next 15 years, that is by the end of this century. An additional political and moral incentive in favour of this initiative has been the fact that 1986 was proclaimed by the UN the International Year of Peace.

One should also note that the aforesaid Soviet statement calls on all peoples and countries, above all the nuclear powers, to support the proposed programme of eliminating nuclear weapons by the year 2000.

The commission members expressed their conviction that no one could remain indifferent towards this vitally important task. It is very important that this process should also involve, along with the countries, big and small, each and every public organization, including religious ones, and also every individual.

In conclusion of the session it was unanimously decided to include Protodeacon Vladimir Nazarkin of the DECR, into the membership of the commission.

## 40th Anniversary of the Nuremberg Trials

*June 22, 1986, marks the 45th anniversary of nazi Germany's perfidious attack on the Soviet Union. The creative life of our country was halted. Many millions of our Motherland's sons and daughters perished in battle against a cruel enemy, and tears and grief came to every home. But the beginning of the war in the USSR was the beginning of the end of the Third Reich, which was finally unmasked at the Nuremberg Trials of the nazi criminals (November 20, 1945—October 1, 1946). The Nuremberg Trials have demonstrated to the whole world that no one can encroach on the freedom and independence of any country or any nation with impunity.*



# THE ADDRESS OF METROPOLITAN ALEKSIY OF TALLINN AND ESTONIA DELIVERED AT THE MEETING OF THE SOVIET PUBLIC HELD TO MARK THE 40TH ANNIVERSARY OF THE NUREMBERG TRIALS

November 18, 1985, Moscow

Esteemed gathering,  
Dear friends,

In November 1985 progressive humanity marked the 40th anniversary of the start of the Nuremberg Trials of the major nazi criminals, which passed a stern sentence not only on the ring-leaders of the Hitlerite military-political machine but on the whole system of fascism and militarism. Three years before the International Military Tribunal in Nuremberg began its work, on November 2, 1942, a decree of the Presidium of the USSR Supreme Soviet set up an extraordinary state commission to establish and investigate the crimes of the German fascist invaders and their collaborators on Soviet soil. One of the commission members appointed upon its very foundation was Metropolitan Nikolai Yarushevich. During the course of the investigations it was evidenced that the atrocities, pillage, destruction and banditry of the Hitlerites resulted from a carefully devised programme for the physical and moral extinction of the Soviet people and its culture. To this very day we find it impossible to recall without a shudder the names of the death camps—Oswiecim, Buchenwald, Dachau and many others. The new barbarians spared nothing in their path: hundreds of peaceful towns and villages were plundered and burnt, tens of thousands of women, old people and children were tortured and killed, priceless works of art were pitilessly destroyed or taken to the West, whence they have still not been returned, and Orthodox churches and prayerhouses were profaned, defiled and ruined.

The barbarous attitude towards the Russian Orthodox Church and her shrines and servants was due to two reasons.

In the first place, the nazis had proclaimed their own satanic doctrine of the right of the strong, the domination of one race over another. In accordance with this right the fascists

were supposed to gain domination over the entire world. All nations, in their view, were to be slaves of the superior race. This misanthropic theory runs counter to the Christian doctrine of truth, peace and love. The fascists openly declared that Christianity "had not worked and was of no benefit for future progress" and, therefore, with their characteristic cruelty, they declared war on Christianity and its followers, replacing the Cross of Christ with the fascist swastika. In the second place, the hatred of the Hitlerites for the Russian Orthodox Church was due to the fact that, just as she had done throughout the many centuries of her history, this Church lived for the interests of her people.

The patriotic spirit was especially felt in our Church during those years; she offered support to believers fighting at the front and toiling on the home front. Messages, appeals, sermons, prayers, support for troops fighting at the front, blessing the self-sacrificing labour of those on the home front who gave everything for victory, collections of money, help for the partisan movement—such were the ways in which the Church contributed to the great feat of the Soviet people.

The words uttered by the Patriarchal Locum Tenens, Metropolitan Sergiy of Moscow and Kolomna, at a moleben on June 26, 1941, for the victory of the Russian military forces sounded forth like a sacred alarm for millions of believers in our country: "Our Motherland is in danger, and she is calling us: everyone into the ranks, everyone to the defence of the homeland, its historical shrines, its independence from foreign enslavement. Shame on anyone, whoever he be, who remains indifferent to this call."

The Church called upon her faithful children to surrender their material assets and, if need be, their very life for the defence of their Motherland. The Orthodox in our country and those who took part in the Resistance abroad believed that Divine Wrath

would destroy fascism, for the blood of the women and innocent children spilled by it cried out to the Heaven for vengeance... And the long-awaited hour of victory struck!

In May and September 1985 all progressive humanity marked the 40th anniversary of the glorious victory over Hitlerite fascism and Japanese militarism. But the tragedy of World War II affects the conscience of mankind to this day. We must remember the harsh lessons of the past and they must serve as a warning to us in the future.

In the course of World War II some 55 million people perished and, of that number, over 20 million were our Soviet citizens.

The Nuremberg Trials have gone down in history as anti-fascist and anti-military trials. The international tribunal delivered a sentence not only on the fascist ringleaders but on all those forces which strove and are still striving for war. It is here that the current topical relevance of the Nuremberg Trials and their great significance for today lie.

For the first time in history state leaders guilty of preparing for, unleashing and conducting aggressive wars were condemned as criminals. But will a human trial be possible if a world thermo-nuclear war capable of annihilating all living beings on our planet is unleashed on Earth? Before it is too late, we must remove this

threat and take immediate steps towards solving world problems.

We believe that the Geneva meeting between CC CPSU General Secretary Mikhail Sergeyevich Gorbachev and US President Ronald Reagan will be the first steps in this direction.

This meeting drew the attention of the entire world public. On this meeting rest the hopes and aspirations of mankind. It must be a turning point from the continued unrestrained arms race, and the creation and accumulation of weapons of incredible destructive capability to the rational reduction in armaments and the consolidation of trust. Otherwise, the process of further militarization of Earth and outer space may become unrestrained and uncontrollable. Through its leaders our great Motherland has constantly displayed good will, come forward on numerous occasions with realistic proposals and new initiatives which have received a wide international response and acknowledgement.

Dear friends, the lessons of history teach us to be vigilant and demand that we do all in our power to avert the threat of nuclear catastrophe, to preserve life and peace on our planet.

We remember Nuremberg not in order to kindle the feelings of vengeance; we are obliged to remember it in order that war may never be repeated—neither in our lifetime, nor in the lifetime of the coming generations.

*FOR THE INTERNATIONAL YEAR OF PEACE*

## LEARNING TO BUILD PEACE

For as long as people have existed on Earth, they have lived and been moved by two forces, two aspirations in the field of human relations: the drive towards fraternal unity, towards good and genuinely humane relations between people; and the power of alienation, hostility and hatred. The latter is caused by many factors, including an incorrect perception of oneself with regard to others, the absence of a proper sense of responsibility for the destiny of the entire human race and awareness of mankind's organic unity—all of which makes the individual inclined to view himself as a monad complete in itself, and other people merely as a

means or obstacle to the achievement of his personal goals. It is not difficult to see that the interests of one state regarding another can be viewed from the same standpoint.

The tendency towards hostility is characterized by the ability to penetrate all levels of man's social existence, from family to interstate relations. Therefore, to confine the problem of peacemaking to the area of inter-governmental relations alone would be merely to trim the weeds without tearing out the roots, or to see only the top of the iceberg without taking account of its mightiest and most dangerous underwater part. Presidents, prime ministers, prominent



statesmen and public figures—before they came to be what they are, they all went through the stages of being children, school pupils, students, i. e., they were reared in various human communities and in the ways of thinking and mores intrinsic in these communities alone, and now all this is reflected in full measure in their public or state activities.

In the current world situation we must all develop new ways of thinking.

What does this mean? The key to understanding this lies in the categories of *spiritual life*, *spiritual wealth*, *spiritual requirements*—categories which one can find mentioned more and more often in the press. And they are used not only by poets, writers or philosophers, but also by scholars and statesmen. Of course, believers and non-believers understand the concept of *spiritual life* in different ways. But they do not diverge in everything; they have points in common. The most important of these is the idea that man is not merely a corporeal being; man is a corporeal-spiritual being and, as distinct from all other earthly animate creatures, possesses reason, speech and the amazing gift of freedom of will, freedom of spiritual and moral choice between good and evil. Man's entire life is, in essence, a continuous string of choices between these two principles in specific life situations. The vector of man's spiritual orientation depends upon his most frequent choices. The same can be said of a nation as a whole and of the entire mankind.

That great achievement of human reason—atomic energy—now threatens with catastrophic consequences for the entire human race, should a nuclear war break out. If human reason has descended to the insanity of creating such means of total self-destruction that scientists no longer know what to do, and politicians go to extraordinary lengths to come to terms on eliminating the threat of nuclear catastrophe, the implication is that human reason has made a number of dangerous choices and the vector of historical development threatens to come to a deadlock. Hence, we have reached the turning point, when human reason and the desire of nations for peace can and must find ways and means to escape from the critical situation that has been

created and to avert the threat of nuclear death. This leaves only one correct and reasonable choice: to create a world without weapons and without wars, in order to preserve the sacred gift of life for the present and for future generations.

For what is nuclear war, or, indeed, any other war? It is a concentrated, extremely radical manifestation of the tendency to hostility and discord between people, which can embrace all spheres of social life. If one recalls precisely the background of negative phenomena in the spiritual life of human society, at the time of the invention of this new type of mass destruction weapon, the atomic bombing of the Japanese cities of Hiroshima and Nagasaki, the further perfection of nuclear weapons—then it is not difficult to see the connection between the principles of action behind these weapons and destructive anti-humane tendencies in the life of society.

In the 20th century the forces of evil have been responsible for unleashing two world wars which have taken tens of millions of human lives. And once again, in that part of the world which cultivates militarism, enmity and hatred, the collapse of life's spiritual and moral foundations has proceeded with unprecedented speed, like a chain reaction. More and more often we are told about the collapse of the family—the primary structural unit of society, of the nation, the state, the generator of the love and warmth without which there can be no healthy moral life of Earth. We are witnessing the degradation of the personality, its consciousness, collapse of its moral foundations. This process is spreading to culture, art and other fields of people's social life. The tendency towards extreme individualism and egoism has become dominant. It is being combined with the cult of crude violence, with the arbitrary conduct of the "strong personality". It is not accidental that this has given rise to and deliberately supports a doctrine condemned by history, the so-called cult of the superman for whom "all is possible" and who is prepared to disregard not only the interests but even the lives of other people for the sake of his own aims, which are, as a rule, among the meanest and most self-seeking. A perverted caricature of a

man indeed, if one takes a detached view of it. But this feigned "ideal", which is coined in whole series of different variants on the conveyor belts of the West's mass-scale artistic production, is actually influencing and entrancing a large number of people, especially the youth. This is not accidental. This idol is the manifestation of the general tendency dominant there—towards individualism and disintegration.

If people want a healthy international atmosphere in which the path of peace predominates, they must resolutely smash the idol of the superman. The highly dangerous idea of bellicose individualism must be counteracted by the ideal of the peacemaker, the man who loves and knows how to make peace with those akin to him—in the family, in society—who forgives wrongs, is condescending towards the frailties of others, who nurtures within himself an unhypocritical love for all people, even personal enemies. The tendencies towards disintegration in the world must be countered by the energy of a cohesive and fraternal unity among people. Right from childhood, from the school-room onwards, people must be introduced to the practice of peacemaking, just as they are taught grammar, mathematics and other sciences. Education in the spirit of peace is particularly essential now. Literature and art are of exceptional importance in this connection.

At present the menace of total self-annihilation hangs over mankind. This naturally gives rise to the necessity for a total change in consciousness, the necessity to overcome prejudice and stereotype, the necessity for all people to develop a new way of thinking. It is to this that Mikhail Sergeyevich Gorbachev has called people, that they "should cherish our planet, the skies above, outer space, exploring it as the pioneers of a peaceful civilization, ridding life of nuclear nightmares and completely emancipating all the finest qualities of Man, that unique inhabitant of the Universe, for constructive efforts only" (Political Report of the CPSU Central Committee to the 27th Congress of the Communist Party of the Soviet Union). This call, in our view, should be made not only to the leaders of countries and nations (although they, of course, should be approached first)

but also to the nations themselves, to all humankind.

The report to the congress also noted: "As never before it is now important to find ways for closer and more productive cooperation with governments, parties, and mass organizations and movements that are really preoccupied with the destinies of peace on Earth, with all peoples in order to build an all-embracing system of international security".

During the present crucial and decisive period in the history of the entire human family, our state recently came forward with a broad realistic peace programme, which envisages radical measures to ensure the peace and security of all nations: an end to the arms race followed by disarmament; complete liquidation, stage by stage, of nuclear arms by the end of the 20th century through an end to testing and to the production of all kinds of nuclear weapons; the pledge by all nuclear powers not to be the first to use such weapons; the nuclear freeze, reduction and elimination of its arsenals, including chemical weapons; exploration and use of space for peaceful purposes alone, so that space does not become an arena of military rivalry and a source of death and destruction.

People of good will throughout the world have ardently supported these peaceful initiatives, for they correspond in full with the aspirations of all humanity. Thus, the consciousness and way of life of the peacemaker must become moral norm which determines the relations between people at all levels: in the family, within every nation and within humanity as a whole.

There is a passage in the Bible where God tells Prophet Moses and, through him, the whole of ancient Israel: *I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live* (Deut. 30. 19). Thus the people were told: *Thou shalt love thy neighbour as thyself* (Lev. 19. 18; Mt. 19. 19) and also: *Whoso sheddeth man's blood, by man shall his blood be shed* (Gen. 9. 6). Life shows that these laws of existence expressed in the words are fulfilled with the same precision as the other laws of nature.

Archpriest Lev LEBEDEV



# ORTHODOX SISTER CHURCHES

## The Celebration of Bulgaria's Liberation from the Ottoman Yoke in the Church of the Bulgarian Metochion in Moscow

The Ottoman yoke which oppressed Bulgaria for five centuries (1393-1878), inflicted the gravest sufferings and humiliations on the Bulgarian people and even threatened them with physical extinction. However, these harsh historical trials did not break the freedom-loving spirit of the Bulgarian people. Bulgaria continued to live in hope of liberation, and faith in the fraternal aid of the great Russian nation. For five centuries Russia was a source of unfailing friendly assistance for Bulgaria.

March 3, 1986, was the 108th anniversary of Bulgaria's liberation by Russia. In 1878 the victorious Russian army, having routed the Turkish army, was advancing irrepressibly towards Istanbul (Constantinople). The government of the Ottoman empire was compelled to commence peace negotiations. A few kilometres away from Istanbul, in the town of San Stefano, peace terms were worked out by which part of Bulgaria, Eastern Rumelia, gained its freedom and the right to self-determination.

March 3 is celebrated by the Bulgarian people and the Bulgarian Orthodox Church as a national liberation day. Together with the Bulgarian people the Russian Orthodox Church also offers up prayers for the fallen warriors (Russians, Bulgarians, Romanians, Serbs, etc.) on this day.

After Divine Liturgy on Sunday, March 2, 1986, the Dean of the Bulgarian Metochion in Moscow, Archimandrite Kirill, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, assisted by the clergy of the metochion, conducted a lity for the fallen warriors and a thanksgiving moleben for granting freedom to Bulgaria.

"Eternal memory" was sung for the

leaders and soldiers who gave up their lives on the battlefield for the liberation of Bulgaria. Before the moleben, Archimandrite Kirill said that the universal Reconciler, the Lord Jesus Christ, had come down to earth to establish peace and love. His Teaching is imbued with love from the first word to the last; all His Commandments are based on love. But what does love manifest itself in? What does it express itself in? In compassion, in the cushioning of a loved one against sorrows. And in the Russian heart the sorrows and torments of the fellow Orthodox Bulgarian people were felt like an acute pain. In his moving exhortation on the feat and lofty moral image of the Russian fighters, Archimandrite Kirill stressed that they had not entered a foreign country for the sake of conquest, violence or vengeance. They had come as liberators to establish peace and tranquillity on the tormented Bulgarian soil. Archimandrite Kirill noted that the whole of Russia had contributed to the liberation of Bulgaria—through prayers and donations, toil, blood and even loss of life... It is difficult to estimate the funds despatched, how much toil was invested, in order that Bulgaria should not merely gain its long-awaited freedom but the chance to live in freedom.

The moleben was followed by the singing of "Many Years" to the Primates of the two Sister Churches—His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness Patriarch Maksim of Bulgaria; to the two fraternal peoples, Russian and Bulgarian, their authorities and military forces, and all Orthodox Christians.

*Deacon Mark KLIMENKO*

## Prayer for the Fallen Warriors at the MTA

With the blessing of the Rector of the Moscow Theological Academy and Seminary, Bishop Aleksandr of Dmitrov, the 108th anniversary of Bulgaria's liberation from the Ottoman yoke was marked on March 3, 1986, with the celebration of Divine Liturgy in the MTA Church of the Protecting Veil and conducting a panikhida for all the Russian and Bulgarian warriors who fell on the battlefield for the liberation of Bulgaria. The divine service was led by Hieromonk Gavriil, the MTA postgraduate and a cleric of the Bulgarian Orthodox Church. The divine service was attended by the Russian Orthodox clergy

studying at the MTA and also Hieromonk Sava, a cleric of the Serbian Orthodox Church.

The memory of the martial feat of our brothers-soldiers is sacredly preserved by the Russian and Bulgarian Orthodox Churches. The Bulgarian people will never forget the Russian liberators. At every Divine Liturgy in the Bulgarian Orthodox Church, it is traditional at the Great Entrance to commemorate the Russian and Bulgarian warriors who fell for the liberation of Bulgaria. Eternal be their memory!

*Hieromonk GAVRIIL*

## Anniversary of the Demise of His Eminence Metropolitan Zinoviy

*The righteous shall be in everlasting remembrance (Ps. 112. 6)*

On March 8, 1986, it was the first anniversary of the demise of Metropolitan Zinoviy of Tetri-Tskaro (secular name, Zakharia Ioakimovich Mazhuga)\*, a permanent member of the Holy Synod of the Georgian Orthodox Church, who

\* See the obituary and an article entitled "In Memory of Metropolitan Zinoviy" in *JMP*, 1985, No. 6, pp. 56-59.

was her earliest consecrated hierarch (since 1956). That day coincided with the Saturday of Special Commemoration of the Dead before the Meat-Fare Sunday, when the faithful commemorate all the dead Orthodox Christians.

On March 7, All-Night Vigil was conducted in the Tbilisi Church of St. Aleksandr Nevsky of which Metropolitan



His Eminence Metropolitan Zinoviy with the clergy of the St. Aleksandr Nevsky Church on his name-day, November 12, 1984



Zinovi was the rector over many years and where he is buried. The service was conducted by the church clergy led by the rector, Archpriest Mikhail Didenko and Archimandrite Rafail, Assistant Rector of the Mtskheta Theological Seminary.

On March 8, the anniversary of the demise of Vladyka Zinovi of blessed memory, the St. Aleksandr Nevsky Church was visited by His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, who was given a solemn welcome to the ringing of the bells by the clergy and parishioners.

The Primate of the Georgian Church led a panikhida for the departed archpastor. Before the panikhida he made a moving exhortation filled with deep and reverential love for the departed. He revived in the memory of the congregation a living image of Vladyka Zinovi, an ascetic, who was graced with the gifts of the Holy Spirit and above all with the gift of prayer. His Holiness said he firmly believed that the soul of Vladyka Zinovi was now before the Throne of God, and that he, having received a *crown of righteousness* (2 Tim. 4. 8), had the lofty boldness to pray for his spiritual children, for all those present

in the church and all those who prayerfully honoured his memory.

The panikhida conducted by His Holiness and Beatitude Patriarch Catholicos Iliya II of All Georgia was attended by the hierarchs of the Georgian Church, clerics of the Sion Cathedral, the St. Aleksandr Nevsky Church and other Tbilisi churches, and guests in Holy Orders.

On March 9, Meat-Fare Sunday, clerics of the Church of St. Aleksandr Nevsky celebrated Divine Liturgy and conducted a panikhida for the departed Metropolitan Zinovi. Before the panikhida and at a remembrance repast Archpriest Mikhail Didenko delivered a moving exhortation about Vladyka Zinovi.

Numerous telegrams for the anniversary were received from hierarchs, clergy and laity. Just like on the name-day of the departed, November 12, 1985, pilgrims, his spiritual children and relatives gathered in Tbilisi to pay a tribute to the memory of the starets-ascetic at his tomb.

The radiant memory of Vladyka Zinovi will never fade from the hearts of those who loved him.

V. NIKITIN

## Chronicle

**Visit to the GDR.** From November 12 to 21, 1985, at the invitation of the Federation of the Evangelical Churches in the GDR, a group of students from the Odessa Theological Seminary, led by an OTS teacher, Archpriest Aleksandr Reshetnyak, was on a visit to the GDR. The group made a tour of Berlin, Weimar, Halle, Dresden, got acquainted with the Church life of the country, had meetings and talks with Evangelical and Catholic youth, with students of *Paulinum* Missionary School in Berlin, and visited the Theological Faculty of Halle University named after Martin Luther.

**Trip to South East Asia.** From November 12 to December 3, 1985, an OTS teacher, Archpriest Viktor Petlyuchenko, as a member of a delegation of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Coun-

tries, travelled to India, Sri Lanka and Maldives Islands. During this journey he had numerous meetings with different religious and public figures in these countries, took part in press-conferences in which he highlighted different spheres of life of the Russian Orthodox Church.

**"Together for Peace" Conference.** Metropolitan Yuvenaliy of Krutitsy and Kolomna, as a member of the Soviet public delegation, visited Switzerland to attend an international conference of the NGOs which took place in Geneva from January 20 to 24, 1986, under the motto "Together for Peace". Metropolitan Yuvenaliy participated in the work of a sub-commission "Education of Society to Live in Peace: the Role of Education, Science, Culture, Religion and Mass Media". He made a presentation on the peace activities of the Russian Orthodox Church.



FOR THE INTERNATIONAL YEAR OF PEACE

## The World Council of Churches and the Problem of Preserving Peace

25th Anniversary of the Russian Orthodox Church's Entry into the  
World Council of Churches

### WCC Increases Peace Efforts

The end of the 1970s was marked by a new sharpening of the international tension owing to Washington's plans to develop and produce neutron weapons.

On the initiative of the World Council of Churches and the Swiss Peace Movement the International Conference for Banning the Neutron Bomb was held in Geneva (Switzerland) on February 26, 1978. The conference took place at an extremely crucial and tense moment, when the leaders of the NATO military bloc and the Pentagon were hastening to supplement their arsenals with monstrous new weapons of mass destruction. Those taking part in the conference, who also included representatives of the Russian Orthodox Church headed by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, unanimously condemned these plans as a crime against humanity and resolutely demanded a ban on the production of the neutron bomb (*JMP*, 1978, No. 6, pp. 52-53). The final documents of the conference were despatched to a special session of the UN General Assembly. The stand of the World Council of Churches was of great significance in activating the movement of peace supporters, who formed a united front to press for the banning of the neutron bomb and eventually gained a historic triumph.

The next WCC consultation, which was devoted to the problem of preserving peace and disarmament, took place in Glion, Switzerland, in April

1978. The Russian Orthodox Church was represented at the consultation by Archpriest Vasiliy Novinsky and Dr. A. S. Buevsky. In his paper "Theological Questions and Church Answers" Dr. Karoly Toth (Reformed Church in Hungary) rightly stressed that the struggle for the preservation and consolidation of peace and for disarmament should not be viewed as purely political, for this is a question of life and death for all humanity. The truly global problem of preserving peace also has a metaphysical, theological aspect. The arms race has reached such an unprecedented "irrational" scale that it is scarcely possible to speak of disarmament as achievable by mere human *ratio* alone, without faith in the final triumph of the lofty moral ideals of Good and Justice. In order to be translated into action through will, reason must receive the powerful impulse of faith: when the human mind and will retreat, faith can still speak and offer guidance.

The WCC consultation came to the conclusion that the question of disarmament is indissolubly bound up with the conception of collective security. There is no doubt that only the doctrine of peaceful coexistence and cooperation promotes a real search for the security of states with different social systems. The Christian Churches are called upon to give moral and spiritual support to those statesmen who proceed from this doctrine.

International cooperation demands a new type of relations between Christian Churches.

One should not give way to a feeling of hopelessness and remain passive at seeing how little attention some

Continued. For the beginning see *JMP*, 1986, No. 4, pp. 57-61, No. 5, pp. 55-59.



politicians give to Christian calls for peace. It is the duty of Christians not to weaken in their witness of salvation, for, *my strength is made perfect in weakness*, says the Lord (2 Cor. 12. 9).

The WCC Central Committee received the report of the Commission of the Churches on International Affairs and, at its session in Kingston, Jamaica, in January 1979, analyzed a number of events connected at that time with the escalation of the arms race. It declared: "These recent developments, coupled with the rapidly increasing development, production of and trade in sophisticated conventional arms and growing militarism in many parts of the world, pose unprecedented threats to peace, security and the very survival of humanity".

Accepting the recommendations with regard to the Disarmament Programme, the WCC Central Committee proposed that Churches promote the spread of appropriate information with the aim of stimulating discussions and peace actions of Churches on the local, national and international levels.

Apart from the official Church organs, several study groups were set up to work on the above-mentioned programme. In cooperation with the CCIA some groups from European countries organized a joint meeting in West Berlin in November 1979. The CCIA gave support to the programme of the European region of the World Student Christian Federation for coordinating these groups and campaigns on special disarmament issues.

May 1979 saw the holding of a seminar on the peaceful resolution of conflicts, organized by the Ecumenical Institute in Bossey (Switzerland) in cooperation with the CCIA.

During that period the question of the gulf between scientific and technical progress, and the level of moral values, of the moral responsibility of scientists, was posed with unprecedented acuteness. The invention of the hydrogen bomb, the advent of the lethal biological weapons, the development of "genetic engineering" and the prospect of so-called "genetic weapons"—all these placed extremely alarming problems on the agenda. The moral aspect of the question of the use of the achievements of science and tech-

nology had become particularly current and crucial. On the initiative of several outstanding scientists and theologians, the World Council of Churches held the World Conference on Faith, Science and the Future at the Massachusetts Institute of Technology in Boston (USA) in July 1979. At this conference the CCIA operated in close cooperation with the WCC sub-unit "Church and Society". The conference drew outstanding scientists, political figures, Church hierarchs and theologians, both clergy and laity (together with representatives of the press—over 1000 in all). The Russian Orthodox Church was represented by a delegation comprising eminent theologians, many of them had a higher education in the natural sciences or some technical field in addition to their theological training. The Russian Orthodox Church delegation had a notable impact on the course of the conference. Two papers from the Russian Church were read by Protopresbyter Prof. Vitaliy Borovoi and Archbishop Kirill of Vyborg (now of Smolensk and Vyazma). Some of the conference sessions discussed the close ties between modern scientific and technical progress and the arms race. The special session on disarmament adopted a resolution "Science for Peace" which read in part: "Sharp changes by the super-powers towards a counterforce strategy are so destabilizing that sober scientists estimate a nuclear holocaust is probable before the end of the century". The resolution called for support for and implementation of the WCC Programme on disarmament and devoted special attention to the question of turning military technology to peaceful uses. The resolution contained specific demands for the ratification of SALT-2 by the American Congress. The timeliness of the resolution was evident because it was precisely at that time that debates on the ratification of this treaty were taking place in the USA. In September 1979 the resolution was approved by the WCC Executive Committee. The resolution "Science for Peace" was presented to the US Senate, which reacted to it very positively. The text of the resolution was widely distributed in church parishes and through the mass media.

On January 17-19, 1980, Chambesy

(Switzerland) was the venue of a meeting of the CCIA working group on the peaceful settlement of conflicts, in which several experts in this field took part.

On February 25-29, 1980, the 34th meeting of the CCIA was held in Larnaca, Cyprus, at the invitation of the Middle East Council of Churches. The session was chaired by the moderator of the commission, Ambassador Olle Dahlen (Sweden). Taking part in the session were Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, member of the commission, and the Secretary of the Department of External Church Relations of the Moscow Patriarchate, Dr. A. S. Buevsky, vice-moderator of the commission. Discussion centred on the current activities of the commission with regard to the human rights programme, the programme for disarmament, and against militarism and the arms race, questions of assistance to the UN and its agencies. The topic of "Threats to Peace" was then discussed in four working groups. The question of global and regional threat to peace and measures to avert it became the central issue at this session. It examined factors in international affairs such as the role of China, the Moslem renaissance, the growth of nationalism in smaller countries, the Israeli extremism, and so on. It was noted that the modern world had become more unstable, that there had been a swift transition from bipolarity to rapid changeability, which was going beyond the framework of the known models of hegemonistic control. As an eminent Russian Orthodox hierarch once wrote, "the existing pluralism creates the danger of global war, which, given the present-day state of military technology, is tantamount to the total annihilation of mankind. Day by day this danger is being surmounted, but it is not being removed and the means of overcoming it is based mainly on the expenditure of fabulous resources and energies on weapons of deterrence, that is, on an external factor which represents in itself an irrational anomaly and is a disaster for mankind" \*.

\* Mikhail, Bishop of Astrakhan and Enotayevka (now Archbishop of Vologda and Veliky Ustyug). "Unity of Church—Unity of Humanity". 1971.

The CCIA meeting also noted with alarm that the rapid growth of military-industrial potential and the accumulation of armaments in the developing countries in fact nullified any control over the proliferation of arms. Special attention was devoted to the need to halt the modernization of nuclear missile weapons and avert their deployment on European territory. It was stressed, in conclusion, that realism and sober evaluation of the existing situation must not give way to fatalism and panic-mongering. It should be remembered that the significance of ecumenism in the cause of reconciliation and the significance of the WCC in the search for a viable society of universal participation has grown considerably. Ecumenical solidarity itself is becoming a prophetic task.

The participants in the session worked out and adopted a statement addressed to the governments of the signatory states of the Final Act of the Conference on Security and Cooperation in Europe (Helsinki, 1975)—"Efforts for Peace". This document states quite clearly that the unstable "balance of deterrence" in the East-West relations is contrary to the Gospel ideals of peace and brotherhood and is sinful in itself. Nevertheless, by the Grace of God, mankind has the opportunity to reshape its international relations in a fashion which would allow for the establishment of a firmer basis for peace. "Peace requires willingness on the part of political and social systems to coexist and cooperate with each other" (*JMP*, 1980, No. 5, p. 52).

At its session in Geneva, from August 14 to 22, 1980, the WCC Central Committee requested the Sub-Unit "Church and Society" and the Commission of the Churches on International Affairs to organize an international public hearing on the growing menace of nuclear war, where authoritative representatives of Church, political, public and scientific circles from many countries could give their evaluation of the existing situation.

Following the necessary consultations with the WCC general secretary and the WCC Executive Committee both sub-units carried out preparations for the hearing, seeing to it that an ecumenically representative group of



participants, comprising church figures and representatives of the laity competent in relevant questions was invited. The public hearing took place in the Free University of Amsterdam (Netherlands) on November 23-27, 1981, under the chairmanship of Bishop John Hapgood of Durham (the Church of England). During the session some 38 experts set forth their ideas to the hearing group. The hearing was attended by 350 observers from various Churches, and governmental and public organizations. The Russian Orthodox Church was represented by Archbishop Kirill of Vyborg, the then Rector of the Leningrad Theological Academy and Seminary, and Protopresbyter Prof. Vitaliy Borovoi, Representative of the Russian Orthodox Church to the WCC (now Deputy Head of the DECR). The participants in the hearing unanimously voiced their deep conviction that international security was indivisible, that there could be no security for one state without security for all, that the desire to achieve unilateral military superiority was a dangerous self-delusion. (In our day, with the USA engaged in the illusory pursuit of a space superweapon, this conclusion is becoming particularly relevant.)

At the end of the session in Amsterdam the hearing group issued its report "Before It's Too Late". It stressed the growing threat to peace from the development, improvement and deployment of new nuclear weapon systems by the major nuclear powers: the cruise missiles, a new generation of nuclear missiles, the Trident nuclear submarine system and such like; growing public alarm was voiced with regard to the strategy of so-called "flexible response" or, in other words, a limited nuclear strike, and the "first strike" strategy; disappointment was expressed at the lack of positive results at the bilateral and multilateral nego-

tiations between the nuclear powers, particularly at the review conference on the Non-Proliferation Treaty (1980) and also at the non-ratification of SALT-2. The hearing group called for the continuation of negotiations on nuclear disarmament and for the renewal of negotiations on the control of strategic weapons.

With regard to the above, the document stressed:

"The Churches cannot be passive witnesses to the steady deterioration of the prospects for world peace. In the past some have expressed their concerns and have contributed their ideas for meeting the challenge. But in the light of new developments fresh thinking and commitment are called for. The political and social impact of these developments requires from the Churches to rethink not only their theological and ethical approaches but also their commitment to appropriate and effective strategies, in response to them."

In conclusion, the report proposed the study of ways and means whereby Churches and confessional groups could promote the formation of a climate favourable to nuclear disarmament and seek practical means of doing this: "The time has come when Churches must unequivocally declare that production and deployment as well as the use of nuclear weapons, are a crime against humanity, and that such activities must be condemned on ethical and theological grounds."

Proceeding from these directions and recommendations, many WCC member-Churches took an active part in organizing and staging mass-scale demonstrations against the arms race which swept Western Europe at the end of 1981.

*Archimandrite TIKHON  
V. NIKITIN*

*(To be concluded)*

## Meeting of the CEC/CCEE Joint Committee

On February 13-15, 1986, at the Montserrat Monastery near Barcelona, Spain, the CEC/CCEE Joint Committee held a meeting.

The participants in the meeting exchanged information on the activities of the two regional European bodies in the past year. Questions

were discussed related to the convocation of the 4th European Ecumenical Meeting in 1988 on the theme "The Lord's Prayer". In connection with the International Year of Peace in 1986, the Joint Committee sent a telegram to the UN Secretary-General, Perez de Cuellar, expressing

solidarity with the UN efforts for the establishment of international peace, justice and disarmament. Decision was reached to transform the CEC Committee on Islam in Europe into the CEC/CCEE joint committee. Questions were discussed related to the situation in Northern Ireland. Dates were fixed for the next session which is to take place at the invitation of the CEC.

The participants in the meeting got acquainted with the Benedictine Monastery Montserrat, attended a divine service and went on an excursion about the monastery museum.

Metropolitan Aleksiy of Tallinn and Estonia, the CEC President, took part in the meeting.

During his stay in Spain, Metropolitan Aleksiy, accompanied by B. Vik, Assistant Chief of the Translation Bureau of the DECR, at the invitation of the CCEE Vice-President, Archbishop Ramon Torrella Cascante of Tarragona, paid a visit to him in his diocese.

On February 11, Metropolitan Aleksiy accompanied by His Grace the archbishop, visited the Benedictine Monastery of the Most Pure Virgin Mary (Poblet). After sightseeing the monastery, Metropolitan Aleksiy told the brethren

about the life of the Russian Orthodox Church, her cloisters, theological education, ecumenical and peacemaking activities. In the town of Tarragona he visited the Cathedral of Sts. Paul and Thecla built in the 12th century, and also its museum and workshops.

On February 12, Metropolitan Aleksiy attended a divine service at the Tarragona cathedral, for the beginning of Lent (according to Western paschal tables). Archbishop Ramon Torrella Cascante organized a meeting of Metropolitan Aleksiy with officials of the diocese during which Archbishop Ramon Torrella Cascante and Metropolitan Aleksiy exchanged greetings.

On February 13, Metropolitan Aleksiy, accompanied by Archbishop Ramon Torrella Cascante, visited in Barcelona the exhibition of the Catalonia religious art of the 10th-18th centuries.

Following the excursion at the exhibition, Metropolitan Aleksiy gave a press-interview. The interview of Metropolitan Aleksiy is published in the Barcelona newspaper *La Vanguardia*.

On February 17, Metropolitan Aleksiy returned to Moscow.

## **Bishop Dr. Werner Leich—Chairman of the Conference of the Union of Evangelical Churches in the GDR**

On February 1, 1986, the Conference of Evangelical Church Authorities of the Union of Evangelical Churches in the GDR elected to the post of its chairman the Land Bishop of the Evangelical Lutheran Church in Thuringia, Dr. Werner Leich.

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, sent to Dr. Werner Leich on February 18, 1986, a mes-

sage of congratulation, wishing him omnipotent Divine help and blessed success in his future responsible work. He expressed confidence that close cooperation between the Russian Orthodox Church and the Union of Evangelical Churches in the GDR will be successfully continued in order to promote all-round cooperation between Christians of our two countries and for the further strengthening of friendship and brotherhood between our peoples.

## **Letter of Thanks from the Rev. Dr. Richard Andriamanjato**

At the invitation of the Rev. Dr. Richard Andriamanjato (Church of Jesus Christ in Madagascar), the head of the Ambohitantely parish in the capital city of Antananarivo, Tatiana A. Novikova, a staff member of the Department of External Church Relations, was on a visit

to Madagascar from December 15 to 27, 1985, to take part in a special Christmas celebration.

On behalf of the Ambohitantely parish the Rev. Dr. Pastor Richard Andriamanjato sent a letter of thanks to the Head of the DECR, Metropolitan Filaret of Minsk and Byelorussia.







## Millennium of the Baptism of Russ

### Establishment of Christianity in Russia



he celebrated Russian historian I. E. Zabelin, who studied certain data in one of the Russian chronicles, made a well-founded assumption

supported by modern researchers to the effect that they go far back into the past and were possibly written down by Kievan Christians as early as the end of the 9th century<sup>28</sup>.

Evidence of the early spread of literacy in Russ is provided by Prince Oleg's agreement with Byzantium, which is precisely dated 911 and gives grounds for presupposing the existence then of a special chancellery under the Kievan princes, where even written documents were kept.

Still more convincing proof, enabling us to draw a firm conclusion on the very early and very wide spread of literacy in Russ is the inscription on the clay pot found near Smolensk in 1949.

As an early specimen of Russian epigraphy which has come down to us in its original form, this inscription unquestionably testifies that as early as the beginning of the 10th century literacy in Russ was not only a literary phenomenon but an everyday one as well<sup>29</sup>.

As has already been noted above, it is impossible to ignore the enormous role played in the enlightenment of our homeland by the literacy of neighbouring Bulgaria, where the disciples of Sts. Cyril and Methodius transferred their activities. It was from there, according to a number of historians, that service books and rich theological literature found their way into Russia<sup>30</sup>.

Thus, in the light of the above facts,

there is no doubt that, as early as the end of the 9th century and beginning of the 10th century, literacy had become extremely widespread among members of Christian communities in Russ, and that divine services they attended and edification in the truths of the holy faith they received were in their native language.

Evidence of the further spread of Christianity among our people is provided first and foremost by the signing of a treaty in 944 between Prince Igor and Byzantium. Its value for the history of our Christianity consists in the fact that it gives a clear idea as to how numerous the Christian community in Kiev was in the middle of the 10th century and what huge influence it wielded in the state life of Russ.

In this agreement the Christians are not just treated as equal partners but even given priority. Furthermore, it should also be noted that the treaty does not by any means mention all the Christians in Kiev, but only those of them who held senior state posts in the Old Russian state and had the power to conclude international agreements—those whose oath was considered an essential pledge along with the oath of the Kievan prince himself.

According to the chronicle, Christians are known to have taken this oath in the Church of St. Elijah the Prophet of God, which is referred to in the chronicles as a cathedral church. This indication has made it possible for a number of researchers to put forward the hypothesis that other Christian churches besides this one existed in Kiev at the time<sup>31</sup>. And the chronicle information that it stood close to the prince's palace and the homes of the military makes the idea of a tolerant attitude towards

Concluded. For the beginning see *JMP*, 1986, No. 5, pp. 63-68.

Christians on the part of Prince Igor himself quite tenable.

The question as to who the parishioners of this cathedral church were was seriously discussed in historical literature at one time. Some authors maintain they were Varangians who, in their opinion, might have been the only Christians in Kievan Russ in the middle of the 10th century<sup>32</sup>.

Our country's historians have demonstrated the total groundlessness of the Norman theory of the origin of the Old Russian state and shown that the Varangians were merely hired mercenaries or temporary allies of the Russian princes, and that, right from the start of Christian history in Russ, it was predominantly our ancestors who were original Christians. They were the ones who first heard the Holy Gospel preached by the Apostle St. Andrew the First-Called, and it was among them that the light of the true Christian faith from Byzantium was first spread. They, the Russian people, were the Christians who were mentioned in Prince Igor's treaty and they, of course, rather than the Varangians, comprised the parishioners of the Church of St. Elijah, where, thanks to the labours of Sts. Cyril and Methodius, services were conducted in the Slavonic language, which "is the same as Russian". Although it should not be denied that there were Christians among the Varangian forces in Kiev, it can be stated with certainty that their number was insignificant<sup>33</sup>.

### III

Despite the wide spread of Christianity in Russia in the middle of the 10th century, its progress can hardly be compared with what it achieved during the reign of the Orthodox Princess St. Olga, Equal to the Apostles. According to the chronicles, she was the precursor of the Orthodox Prince St. Vladimir, Equal to the Apostles, "like the morning star before the sun and like the dawn before the light" (*TBT*, p. 49).

The basis of the most ancient Russian sources on the spiritual feats of St. Olga is provided by a Church tradition, which seemingly arose as early as the 10th century but has not come down to us in its original form<sup>34</sup>. But it was this work which laid the basis for the Southern Slavonic short *Life* of the

saintly princess and the chronicle account of her.

The first monument, which is preserved in a 14th-century manuscript, describes only St. Olga's adoption of Christianity and contains a *Eulogy* in which Princess Olga is compared to the sun, the moon and the stars. It further mentions that "from her our princes are descended"<sup>35</sup>.

The second chronicle story, which is included in *The Tale of Bygone Times*<sup>36</sup> gives a detailed description of St. Olga's life up until her Baptism and death. The beginning of this story pays special attention to the exceptional statecraft of the princess, who became head of the Old Russian state after the death of her husband. Indeed, the period of St. Olga's reign marked a new stage in the history of the Russian people. Thanks to her concern, the plundering of vanquished tribes was ended, and proper taxation and administrative division of the Russian land were introduced.<sup>37</sup>

But apart from the saintly Princess's greatness as a state ruler, the chroniclers were amazed by the fact that, on becoming a widow, she defied pagan customs by not marrying a second time.

Naturally, even while she was still a pagan, Princess Olga must have been familiar with the faith of Christ, Whose Name had long been glorified in Kiev. She must have met Christians and their priests and witnessed the beauty and grandeur of the Christian service. And, without doubt, her profound intellect and purity of soul prompted her sincerely to adopt the holy and salvific Gospel teaching.

The chronicles relate the journey of St. Olga to Constantinople in 957 and her Baptism there.

We will not go into the numerous hypotheses of the authors who have tried to attribute the Russian princess's journey to the desire to revise the trade agreement between Russia and Byzantium or to exclusively political motives—hypotheses which reject the very fact of her Baptism in Constantinople. Their groundlessness has been fully exposed both by Metropolitan Makariy and in the works of contemporary historians.<sup>38</sup> Moreover, the Baptism of St. Olga in Constantinople is borne out not only by Russian monuments but also by the authoritative Byzantine historian



Ioannis Scylitzae and also by the western source *Reginonic abbatis Prumensis Chronicon cum continuatione*<sup>39</sup>.

The most important, sacred, reason which induced St. Olga to undertake such a long journey was her desire to receive the grace of Holy Baptism and perceive the full plenitude of Divine wisdom and grace.

It is known that the staff of the princess's legation in Constantinople included Presbyter Grigoriy, apparently, a priest of the Cathedral Church of St. Elijah, and it was he who catechised St. Olga and convinced her of the salvific power of the holy faith. Apart from that, it can be assumed that the presence of a priest in Princess Olga's suite would have impressed the Byzantine court as it emphasized, as it were, the large number of Christian communities in Russia<sup>40</sup>.

According to the chronicler, it was the Ecumenical Patriarch himself who instructed the princess in the faith. And during this instruction she listened to him "standing with her head bowed" (*TBT*, p. 44).

After the solemn Baptism under the vaults of the Cathedral Church of St. Sophia, where St. Olga's godfather was Emperor Constantine, the Primate of the Church of Constantinople pronounced the words which expressed the full significance of the Holy Sacrament which had been performed: "Blessed art thou amongst Russian women, for thou hast loved the light and abandoned the darkness. The sons of Russia shall bless thee unto the last generation of thy grandsons" (*Ibid.*).

It is worthy of note that, upon her Holy Baptism, Olga was given the Christian name Elena. It is quite probable that this name was chosen in honour of St. Helena, Equal to the Apostles, mother of Constantine the Great, who did so much to spread the holy faith in the Roman Empire. Not for nothing do all the Russian written sources rightly compare her labours to the spiritual feats of Princess Olga.

Mention should be made of the valuable donation which St. Olga made to the Cathedral Church of St. Sophia—a gold platter studded with pearls and adorned with a stone bearing an image of the Saviour. This gift was shown to Archbishop Antony of Novgorod in the 12th century as a priceless holy thing.<sup>41</sup>

Following Baptism St. Olga was honoured with formal receptions at the imperial palace. Without pausing to describe them in detail, one should note the attention bestowed on the Russian princess by the Byzantine court during the first of these receptions—September 9, in the year 957<sup>42</sup>.

Thus, at her official presentation, "Archontess" Olga was exempted from the Byzantine court ritual whereby the person being presented had to prostrate himself three times before the emperor. As the ruler of the great Old Russian state, she confined herself to a slight bow of the head. During the formal dinner, the *clitorium*, the Russian princess sat at the emperor's table—an honour to which only the six supreme dignitaries of the Byzantine empire had the right.

Although the reception was held after the Feast of the Nativity of the Most Holy Mother of God, the dinner itself was of the rank and type accepted only on the Feast of Christ's Radiant Resurrection—at Easter.

Thus, at her reception in Constantinople, the newly-baptized princess was not only accorded the highest diplomatic honours due to her as a head of state. The reception itself bore an ecclesiastical, liturgical character, as if to emphasize and serve as a reminder that His Radiant Resurrection was the basis of the sacredness and stability of the holy faith accepted by Princess Olga.

After her receptions by the Emperor and prior to her return home, St. Olga asked His Holiness the Patriarch, who had baptized her, to bless her upon parting. He presented her with a Holy Cross which bore the inscription: "May the land of Russia renew itself with the Holy Cross accepted by the Orthodox Princess Olga". For a long time afterwards it was preserved in Kiev itself—on the right-hand side of the sanctuary in the Cathedral of St. Sophia—as a living witness of St. Olga's Baptism, an event sacred for the Russian Orthodox Church and the Russian people as a whole.

Mention has already been made of one very interesting Western source which relates the Baptism of St. Olga in Constantinople—*Reginonic abbatis Prumensis Chronicon cum continuatione*. The importance of this source for the history of Christianity in Russia does not consist merely in its testimony to the wide

renown of the Russian princess in Western Europe.

The main point is that it describes how ambassadors from the "Russian Queen" Olga-Helena arrived in Frankfurt on the Main in 959 to present the German King Otto I with a request to "consecrate a bishop and ordain priests for this people". However, the overwhelming majority of historians now agree that this account is completely unconvincing and the goals of this legation could only have been political or commercial<sup>43</sup>.

Otto I was noted for his special zeal in promoting the missionary activities of the Latin clergy, particularly among the Slavs, thereby strengthening his own power over them. And, in receiving the Russian legation, he could not, of course, refrain from wishing to represent its aim as purely religious, and giving him the opportunity to interfere in the affairs of the Old Russian state through the Latin clergy. In actual fact, however, everything indicates that neither St. Olga nor the Russian legates themselves had the slightest intention of adopting a Latin Church hierarchy. This is stated quite clearly in the *Reginonic*. According to this authority, Bishop Adalbert was compelled to leave Russian territory soon after he arrived there from German lands.

The Russian source indicates that, having accepted the true faith of Christ in Constantinople, St. Olga not only remained a true guardian of this valuable holy treasure for the rest of her life, but toiled tirelessly to spread its truths among her own subjects.

Her first concern was to convert her own son Svyatoslav to Christ. Thus, Olga often told him: "I have come to know God, my son, and I will rejoice if you come to know him too and begin to rejoice". And despite the fact that he refused, she employed no compulsion and continued to love him like a true Christian, and prayed meekly "for her son and for people every night and every day", repeating in hope: "God's will be done. If God wishes to have mercy on my family and the land of Russia, may He enjoin their hearts to turn to God, just as God has given this gift to me" (*TBT*, p. 46).

And the Lord ensured that these prayers of St. Olga for the whole Russian land did not remain vain and unans-

wered. During her numerous missionary journeys preaching the Word of God, "like a true disciple of Christ and apostolic zealot", the saintly princess was privileged to see how many of her subjects gave ear to her and "willingly accepted from her lips the Word of God and were baptized" (*PSRL*, Vol. XXI, pt. 1, p. 27).

This tradition, which was preserved in the people's memory and written down in the 16th century, is quite compatible with the ancient 11th century testament that, on returning from Constantinople, St. Olga "smashed the devil's sacrificial altars". Indeed, it was in spiritual struggle that, armed with the Holy Cross of the Lord and the all-conquering strength of God's Word, she smashed the idols in the hearts of her subjects, who accepted Holy Baptism.

St. Olga has a great feat to her credit in another field of her earthly service. In the education of her grandsons, she first sowed the seeds of the true faith of Christ in the heart of the future baptizer of all the Russian land, the Orthodox Prince St. Vladimir. And, as will be mentioned further on, these admonitions together with her own saintly life were one of the main reasons which induced the saintly prince to turn to Christ.

When she knew her death was near, St. Olga, aware of the paganism of her son Svyatoslav, gave orders "not to arrange a pagan funeral feast" and instructed that she be buried in accordance with Christian order. A priest "buried the blessed Olga". During her funeral her son and grandsons wept, and so did "all the people"—not only Christians but also the pagans, amongst whom she "shone like the moon at night". The verdict pronounced by our chronicler is profoundly true—that St. Olga, Equal to the Apostles and the Enlightener of the Russian land, as the Russian Orthodox Church rightly calls her, was the "first from Russia to enter the Kingdom of God" (*TBT*, pp. 48-49).

The period separating the death of St. Olga (†969) from the Baptism of Russia under the Orthodox Prince St. Vladimir is characterized in the history of our Christianity by a pagan reaction and the Martyrdom of Sts. Feodor and Ioann, who were killed by Kievan heathens in 983<sup>44</sup>, the first Russian Orthodox martyrs to die for the holy faith.



But soon afterwards a sacred and ever memorable event occurred in our Motherland—finally, through the spiritual feat of Prince St. Vladimir, All-Beneficent Providence called the Russian people to the light of His Grace.

#### IV

The greatest event in the history of our Christianity—the Baptism of the Russian land—has been the subject of considerable research. Comparatively recently, in the John Huss Theological Faculty in Prague, Metropolitan Filaret of Kiev and Galich read a paper in which he gave a comprehensive coverage of this theme<sup>45</sup>. Basing his work on a thorough analysis of Russian and foreign sources, His Eminence traced the entire course of the events which accompanied the Baptism of Russ and revealed the general historical background against which these events unfolded. His paper dealt with the relations between Russia and Constantinople, Vladimir's expedition to Chersonese, and his marriage to Anna, the sister of the Byzantine Emperor, i. e. everything that accompanied the official adoption of Christianity in our Motherland.

We would like to draw attention to one outstanding phenomenon in the history of our Motherland, thanks to which, in the words of His Holiness Patriarch Pimen, "we, the heirs of the baptized Kievans, possess true knowledge of God and have the good fortune to be a chosen in Christ God's people, children of the light, heirs of the Heavenly Kingdom (1 Pet. 2. 9; Eph. 5. 8; Jas. 2. 5)".

Only a correct Christian understanding of the true image of the saintly prince can lead to a clear perception of the greatness of this spiritual and political feat—the Baptism of the entire land of Russ—which he carried out in order to bring the light of true faith to the whole Russian nation. An understanding of this makes it possible to acknowledge the full depth of his apostolic work and rightly place the Orthodox Prince St. Vladimir in the same rank as his predecessors, the great teachers of the Slavs, Sts. Cyril and Methodius, Equal to the Apostles.

Our knowledge of the personality of Prince St. Vladimir, Equal to the Apostles, is based on the most ancient monuments of Russian literature. First

and foremost, there are the two remarkable examples of ecclesiastical literature from the first half of the 11th century—*Commemoration and Praise for St. Vladimir*, compiled by Monk Iakov<sup>46</sup>, and *Sermon on Law and Grace*, which was written by Ilarion, the first Metropolitan of Russian origin<sup>47</sup>. Along with the *Life of Boris and Gleb* by St. Nestor and a number of chronicle accounts, they contain priceless information about the saintly prince as a man who came to understand the true interests of his people and became the baptizer of the whole land of Russ.

It is difficult to convey the full plenitude of the reverential feeling aroused by the accounts of these authors, who relate the real reasons for Prince St. Vladimir's conversion to Christ—reasons which reflected like a mirror the true traits of his character.

Thus, Monk Iakov says that Vladimir listened with particular attention to the stories about his grandmother Olga—how she had gone to Constantinople and "received Holy Baptism and was pure before God, adorned by all the good deeds". Under the influence of these words, "his heart was inflamed by the Holy Spirit, and the desire for Holy Baptism". And God, "beholding his goodness, blessed him with His favour and bountifulness from Heaven... and enlightened the heart of Vladimir, Prince of the Russian lands, that he might receive Holy Baptism".

Iakov's testimony is supplemented by Metropolitan Ilarion's words to the effect that Vladimir "came to Christ himself, guided only by his good sense and sharp mind". And it was not from some philosopher or missionary that he first learned about Christian teaching; he had "continually heard about the Orthodox land of Greece, loving of Christ and strong in faith, and how the One God in Trinity is honoured and worshipped there... And, hearing all this, he longed in his heart and kindled in his soul the desire to become a Christian and to convert his land to Christ. And so it came to pass". But, Metropolitan Ilarion points out, "Vladimir's heart was aglow that the enlightenment from on High had descended upon him and the Eye of gracious God had beheld him".

This remarkable idea on the part of Metropolitan Ilarion is confirmed also in the words of St. Nestor, who said,

with regard to Vladimir, that a "Divine Will" had made him a Christian.

Thus, according to the testimony of our most early writers, Monk Iakov, Metropolitan Ilarion and St. Nestor, the true reasons which prompted Vladimir to adopt Christianity were: the example of the grandmother who brought him up, Orthodox Princess St. Olga, Equal to the Apostles, the "good sense and sharp mind" which enabled him to become closely acquainted with the Christian teaching which had been spread in Russia long before his time and to accept it with all his heart and, finally and most important, the "enlightenment from on High" from the Lord Who beheld our prince with His All-Merciful Eye, as Metropolitan Ilarion puts it, or the inflaming of his heart by the Holy Spirit, to quote Iakov.

In other words, All-Gracious God Himself saw in Vladimir a thirst for eternal truth and good and appeared to him by the wondrous and invisible action of His grace, in order, through him, to bring the entire land of Russ to Christ.

At the same time, there are a number of Russian and foreign sources which claim that the Baptism of the saintly prince and the entire land of Russ was an essential condition in a treaty with the Byzantine Emperor, who was only prepared to give Vladimir the hand of his sister upon its fulfilment. However, in our view, it would be profoundly mistaken on this basis to view St. Vladimir's adoption of Christianity, his Baptism of the Russian land, and his expedition to the Chersonese as the results of mere political calculations or the desire to form ties of kinship with the Byzantine ruling house. This explanation would give a very superficial and one-sided view of Prince St. Vladimir both as a man and as an outstanding statesman. Let us explain why.

In the history of Christianity there are many cases when pagans who already believed in Christ remained for a long time in their former state by virtue of various reasons and circumstances, in no hurry to receive the Sacrament itself and awaiting a more suitable moment for this purpose. Such was the case with Constantine the Great, Equal to the Apostles, with whom our ancestors aptly compared St. Vladimir. In our view, both he and the great emperor could

have had serious reasons for deferring the Baptism itself.

Being enlightened by the grace of the Holy Spirit and having realized for himself the immense salvific power of the holy faith for the life of his people, St. Vladimir had to acknowledge the difficulties he would have to overcome on the hard road towards convincing all his people of this. Time and again the saintly prince had to think over and thoroughly weigh up all the circumstances of the holy feat in his mind and to take account of all the possible chance factors which could hinder him from fulfilling his wish.

It has already been mentioned that, not long before the Baptism of Russ, Kievan pagans subjected two Christians to an agonizing execution. In the given circumstances it would have been extremely dangerous and thoughtless to have announced a change of faith and, without having any appreciable means for the task, to have compelled an entire people to abandon the heathen superstitions which they had held sacred for centuries.

But, on the other hand, all the external political circumstances determined by the complex nature of Russian-Byzantine relations, which Metropolitan Filaret of Kiev and Galich discusses in detail in his paper, shaped themselves in such a way that to defer his own Baptism would have meant deferring the Baptism of the entire land of Russ for an indefinite period.

The decision taken by Prince St. Vladimir in this situation overwhelms us once again with admiration for his supreme political wisdom and prudence, for his "good sense and sharp mind", as Metropolitan Ilarion puts it. He already believed firmly in Christ, Baptism for him was just a matter of time, and therefore he was not hard-pressed to fulfill the emperor's demand which, for the saintly prince, was merely the most convenient pretext for implementing what had long been on his mind. For these reasons the Baptism of Vladimir was quite a modest occasion, with no special pomp, and initially it remained a secret from his contemporaries.

That same "good sense and sharp mind", that same political wisdom and concern for the welfare of his people can be seen in St. Vladimir during his siege of Chersonese. The Byzantine em-



peror refused to fulfill the obligations which he took upon himself when he concluded the treaty. His sister Anna did not come to Russia and Vladimir was compelled to resort to force by moving his troops into Chersonese. All the Russian sources agree on the arduous nature of this siege and the difficulties and losses which accompanied it. And nevertheless, according to their testimony, the saintly prince was prepared to continue the siege for three years. It is difficult to believe that such persistence would have been shown by a man whose ambitions were confined to marrying the emperor's sister or taking revenge on him for his deception. Monk Iakov gives us the true and principal reason for this persistence in a few words. He writes that, when St. Vladimir stood under the walls of the city, he prayed to God to help him take Chersonese in order to "bring the people, Christians and priests, onto his land and teach the people the law of Christianity".

Such was the true reason, such was the lofty goal which guided the saintly prince when he concluded the treaty with Byzantium, sought the hand of the Byzantine princess and laid siege to Chersonese.

Filled with desire to reshape the life of his people in accordance with Christian principles and "continually hearing about the Orthodox land of Greece", St. Vladimir was clearly aware of how essential the spiritual riches of Byzantium were for the affirmation of these principles.

With his own free and conscious belief in Christ, he undoubtedly realized that the holy faith could not be accepted sincerely and consciously through compulsion alone, that for the spiritual awakening of his people to a new life the Holy Church was needed, which would teach them and show them the true path to this life, to eternal salvation.

Having received what he wanted—all that was necessary to establish the Russian Orthodox Church—St. Vladimir returned to Kiev surrounded by his fellow warriors, who had been baptized in Chersonese, and openly announced his determination to baptize his entire people with the firm declaration: "Anyone who does not convert be he wealthy or poor, beggar or worker, he shall be loathesome to me" (*TBT*, p. 80).

And just as if they had detected and foreseen the grandeur of their great prince's spiritual feat, the great Russian people believed him and, as they obediently and joyously approached the Dnieper, they repeated: "If it were not good, the prince and boyars would not have accepted it" (*TBT*, p. 81).

Of course, when we refer to this sacred and eternally memorable event in the history of Christianity in Russia as a great triumph of the holy faith in our Motherland, these words should not be taken in the sense that the grace of Holy Baptism was accepted immediately by all our ancestors down to the last man. Many Russian written sources mention the difficulties and, sometimes, open opposition which the true faith had to encounter on Russian lands in the initial period. Long years were required—years of tireless labour on the part of Prince St. Vladimir, his successors, hierarchs and the Russian Orthodox Church clergy—before Christianity was irreversibly established in the minds and hearts of the entire Russian nation, displacing the earlier pagan superstitions. This process, however, is completely natural and unavoidable in the conversion of a whole nation to Christ.

But as far as we are concerned, there is a different historical conception of Russia's Baptism under Prince St. Vladimir which is also important for us. This event symbolized the formation of a principally new national self-consciousness based on the eternal truths of the Holy Gospel. For these truths were an undying source of life-giving creative strength, and they helped the Russian people (as nothing else could) to become aware of its historic status as a nation united and resident on the territory of a single state—the entire land of Russ. Evidently this is how this sacred event was interpreted by Monk Iakov, who wrote that Vladimir "baptized the whole land of Russia from end to end... led the entire Russian land to Christ", and Metropolitan Ilarion who referred to Vladimir as a prince who "enjoined the whole land to take Baptism" and under whom "our entire land began at one and the same time to glorify Christ along with the Father and the Holy Spirit". That is why, in following them, we feel ourselves entitled, from this viewpoint, to refer to the Baptism of Russ under Prince St. Vladimir as

the Baptism of the entire Russian land, which was enlightened by his apostolic feat, with the Christian teaching of salvation.

Metropolitan Ilarion conveys to us how deeply the saintly Prince Vladimir himself was permeated by this teaching, with what sincerity and conviction he accepted the holy Orthodox faith, how inexhaustible was the power of his love for his Russian people. Addressing the saintly prince, he exclaims: "Rejoice, our teacher and mentor of piety! Thou art clad in righteousness, girded with strength, shod with truth, crowned with reason, and adorned with mercy. Thou wast clothing for the naked, o worthy lord, the feeder of the hungering, cool water for the thirsting, helper to the widows, soother of travellers, a roof for the homeless, intercessor for the wronged, enricher of the needy".

These sacred words, close to the heart of every believer, convey to us a real picture of a prince worthy of being called saintly and equal to the apostles and of being revered as such by the Russian Orthodox Church and his people.

Almost a thousand years have gone by since that unforgettable day when the baptizer of the entire Russian land stood on the banks of the Dnieper, which became on that sacred day the font of Holy

Baptism for our ancestors, and prayed to God in spiritual rejoicing: "Christ God, Creator of Heaven and Earth! Behold Thy new people and let them see Thee, O Lord the true God... Confirm their faith as true and incorruptible..." (TBT, p. 81).

The Lord fulfilled the prayer of Prince St. Vladimir and did not deprive the Russian people of His grace-giving help. Thanks to the apostolic feat of our enlightener, we, the "heirs of the baptized Kievans", preserve intact for ever the Holy, Apostolic, Orthodox faith entrusted to us.

And so, on the eve of the sacred celebration of the Millennium of the Baptism of the entire Russian land—an event which, in the words of His Holiness Patriarch Pimen, Primate of our Holy Church, "crowned the centuries-long formation of Christianity in Russia"—may Prince St. Vladimir, Equal to the Apostles, and Sts. Cyril and Methodius, whose apostolic feats made this celebration possible, become for all Christians (and primarily for Christians of the Slavonic peoples) examples of true service to the Lord and His Holy Church, examples of a genuine evangelical mission bringing nations the life-affirming principles of fraternity, freedom, peace and justice.

## NOTES

<sup>28</sup> I. E. Zabelin. *Istoria russkoi zhizni s drevneishikh vremen* (History of Russian Life from Olden Times). Moscow, 1876, Part 1, p. 475.

B. A. Rybakov. *Kievskaya Rus...* (Kievan Russ...), p. 115.

<sup>29</sup> M. N. Tikhomirov. "The Earliest Russian Inscription".—In the book: *Russkaya kultura X-XVIII vv.* (Russian Culture of the 10th-18th Centuries). Moscow, 1968, pp. 18-19.

<sup>30</sup> A. A. Shakhmatov. "Notes on the Early History of Russian Church Life".—*Nauchnyi istoricheskiy zhurnal* (Journal of Historical Scholarship). St. Petersburg, 1914, Vol. 2, issue 2, p. 52.

<sup>31</sup> Archbishop Makariy. *Op. cit.*, p. 247.

M. N. Tikhomirov. *Nachalo khristianstva na Rusi* (The Beginning of Christianity in Russ), p. 265.

<sup>32</sup> E. E. Golubinsky. *Op. cit.*, pp. 68-69.

<sup>33</sup> M. N. Tikhomirov. *Op. cit.*, p. 266.

<sup>34</sup> A. A. Shakhmatov. *Razyskaniya o drevneishikh russkikh letopisnykh svodakh* (Research into Ancient Russian Chronicle Manuscripts). St. Petersburg, 1908, pp. 111-114.

<sup>35</sup> N. I. Serebryansky. "Drevnerusskie knyazheskie zhitiya. Obzor redaktsiy i teksty" (Lives of the Old Russian Princes. A Survey of Editions and Texts).—*OIDR Readings*, Bk. 3, Moscow, 1915, pp. 6-7.

<sup>36</sup> TBT, p. 40-49.

<sup>37</sup> B. A. Rybakov. *Kievan Russ*, pp. 363-367.

<sup>38</sup> Archbishop Makariy. *The History of Christianity in Russia Prior to Prince St. Vladimir, Equal to the Apostles*. St. Petersburg, 1868, p. 5.

M. V. Levchenko. *Ocherki po istorii russko-vizantiyskikh otnosheniy* (Essays on the History of Russian-Byzantine Relations). Moscow, 1956, p. 228.

<sup>39</sup> Ioannis Scylitzae. *Synopsis historiarum* / 1st edition. Thurn. Berolini et Nova Eboraei, 1973, p. 240.

*Reginonic abbatis Prumensis Chronicon cum continuatione Treverensi* / Rec. Fr. Kurre. Hannover, 1890, pp. 170-172.

For the translation into Russian of the *Chronicon*, see E. E. Golubinsky, *The History of the Russian Church*, Moscow, 1901, Vol. 1, 1st semi-vol., p. 103.

<sup>40</sup> G. G. Litavrin. "The Composition of Olga's Legation to Constantinople and the Gifts of the Emperor".—*Vizantiiskie ocherki*. Moscow, 1982, p. 85.

<sup>41</sup> *Puteshestvie Novgorodskogo arkhiepiskopa Antoniya v Tsargrad* (The Journey of Archbishop Antony of Novgorod to Constantinople). St. Petersburg, 1872, p. 58.

<sup>42</sup> G. G. Litavrin's translation of the description of Olga's reception ("The Journey to Constantinople by the Russian Princess Olga and



the Problem of Sources"—VV, 1981, Vol. 42, pp. 42-45.)

<sup>43</sup> E. E. Golubinsky. *Op. cit.*, pp. 82-83.

B. Ya. Ramm. *Papstvo i Rus v X-XV vekakh* (The Papacy and Russia in the 10th-15th Centuries). Moscow, 1959, pp. 31-39.

J.-P. Arignon. "International Relations of Kievan Rus in the mid-10th Century and the Baptism of Princess Olga"—VV, 1980, Vol. 41, p. 122.

<sup>44</sup> *Russkaya staropechatnaya literatura* (Old Russian Printed Literature [16th-1st Quarter of 18th Century]). Moscow, 1978, pp. 251-252.

<sup>45</sup> "Speech by Metropolitan Filaret of Kiev and Galich at the Conferment to Him the Diploma of Doctor of Theology 'Honoris Causa'".—JMP, 1984, No. 10, pp. 65-75; No. 11, pp. 61-66.

<sup>46</sup> Brief reports from the Institute of Slavonic Studies. 1963, No. 37, pp. 66-75.

<sup>47</sup> Metropolitan Ilarion. *Sermon on Law and Grace*, printed by N. I. Rozov in *Slavia* (roč XXXII. Praha, 1963, šes. 2, pp. 152-175).

## ABBREVIATIONS

1. VV—*Vizantiyskiy vremennik*, publication by the USSR Academy of Sciences Institute of General History.

2. VDI—*Vestnik drevnei istorii*, publication by the USSR Academy of Sciences.

3. JMP—*The Journal of the Moscow Patriarchate*.

4. IZ—*Istoricheskie zapiski*, publication by the USSR Academy of Sciences.

5. TBT—*The Tale of Bygone Times*.

6. PSRL—*Polnoe sobranie russkikh letopisei* (Complete Collection of Russian Chronicles).


7. Trudy ODRL—*Trudy otdela drevnerusskoj literatury*, publication by the USSR Academy of Sciences Institute of Russian Literature.

8. Chteniya O IDR—*Chteniya v Obshchestvennoy istorii i drevnostei Rossiyskikh*.

FILARET,

Metropolitan of Minsk and Byelorussian

## The Didactic Principles of John Amos Comenius and Their Influence on the Formation of Education at the Russian Theological School

nother researcher, Prof. M. D. Dadenkov, points to the fact that J. A. Comenius had close relations with people who communicated with outstanding socio-political and ecclesiastical figures of the then South-Western Russia—Bogdan Khmel'nitsky and Metropolitan Petr (Mogila) of Kiev (14). Judging by Comenius's correspondence he was greatly interested in the historical events in South-Western Russia, placing great hopes in Russia in the matter of liberating and defending the Slavonic peoples. With great enthusiasm Comenius wrote that "the Moscow state has grown strong and there is no country to dare to lift its hand against it" (15, pp. 283-285).

Of great interest in this context is the question of mutual influence of the didactic ideas of Comenius and the pedagogical practices in West Ukrainian and Byelorussian Brethren schools—Ostrog, Lvov, Kiev—which were founded by Orthodox Brethren at the end of the 16th century and became important seats of Slavonic religious enlightenment and cultural national movement.

The native Slavonic language was the principal discipline in all the Brethren schools whose heads were inspired by the noble task of preserving and af-

firming the language of their ancestors, "the language which would unite the Slavonic peoples in the struggle for social progress, and against Catholic expansion" (16, p. 31).

In the 1580s the activities of the Ostrog Brethren school "the tri-lingual lyceum", attained its heyday. It was founded by Prince Konstantin of Ostrog, the publisher of the famous Ostrog Bible (1581). Prince Konstantin cherished the plan of turning the Ostrog school into a real academy (17, p. 35). Its first rector was an eminent Ukrainian writer and pedagogue, Gerasim Danilovich Smotritsky (†1594), and among its teachers were the Greek scholar Kyrillos Lukaris (subsequently Patriarch of Constantinople; †1638) who, in his student years in Geneva assimilated Calvinistic views, the outstanding polemicists Vasiliy of Surozh and Klirik of Ostrog, Martin Bronewski and others.

Great successes were achieved at the end of the 16th century by the Lvov Brethren school, which was founded in 1586 by Archbishop Arsenios of Elaseon (subsequently of Suzdal) (†1626) whose teachers were famous ecclesiastical writers, scholars, and social leaders, the brothers Stefan and Lavrentiy Zizania, Ivan Matveyevich Boretsky (later Metropolitan Iov of Kiev; †1631), Pamba Berynda (†1632). The Pamba Berynda Slavonic-Russian Lexicon

Concluded. For the beginning see JMP, No. 5, pp. 69-72.

(Kiev, 1627) was of great importance in the study of the Slavonic language.

The Kiev Theological Academy founded in 1632 by Metropolitan Petr (Mogila) of Kiev, was the first higher educational institution in Western Russia. It promoted religious enlightenment, the sciences and cultures of all the East-Slavonic peoples. "This school... attained a high degree of development and was second to none of the best West-European schools" (16, p. 20). It was accessible to men of all estates.

In the book, *Peace with God to Man* (Kiev, 1669) by the Father Superior of the Kiev Brethren Monastery and Rector of the Kiev Theological Academy, Archimandrite Innokentiy Gizel (†1683), the author's opposition to the feudal-estate principles, social inequality, manifestation of self-will, cruelty and stinginess of the rich is clearly expressed. Archimandrite Innokentiy Gizel and J. A. Comenius are drawn together, in our opinion, also by the advocacy of askesis, of common property, the principle of equality of people before God, the call to moral perfection and to labour for the good of society.

Well known for their erudition are professors of the Kiev Academy Feodosiy Safonovich and Lazar Baranovich (subsequently Archbishop of Chernigov; †1693), Bishop Dimitriy Tuptalo (later Metropolitan of Rostov; †1709), Metropolitan Stefan Yavorsky (†1722), and Archbishop Feofan Prokopovich (†1736) who advocated the reunion of the Ukrainians and Byelorussians with Russia, preached the idea of pan-Slavonic union, which was so near and dear to J. A. Comenius. Noting this affinity, the Soviet pedagogue Prof. E. N. Medynsky arrived at the conclusion that Comenius had, to a certain degree, generalized in his works the experience of these schools: "The practices of the Brethren schools of the Ukraine and Byelorussia have much more in common with the pronouncements of Comenius, especially with his *Rules of Well-Organized Schools*, than with any other pedagogy: democratism and humanism of pedagogy, and, at the same time, its religious slant, the struggle for one's nation—national education, the school system, the organization of the teaching process, requirements to teachers, and so on" (18, pp. 78-79). Also borne in mind should be the possibility of the

influence brought to bear by Comenius's didactic ideas. Several of his works were in the libraries of the Brethren schools, for instance, his book, *Faber Fortunae* (1657)—in the library of the Kiev Academy (19, p. 105). In the Russian book archives of the 17th century the works of Comenius were preserved in the collection of the libraries of the Synodal Printing House, of the Academy of Sciences and several other institutions. Acquaintance with the didactic works of Comenius may be traced in the works of a number of ecclesiastical writers and pedagogues of the latter half of the 17th century, for instance, Simeon of Polotsk (†1680; the author of a poetical encyclopaedia "Garden of Many Flowers"), Silvestr Medvedev (1641-1691), Karion Istomin (†1717, the author of *The Big Primer*) (13, pp. 17-22). In the latter half of the 17th century some of Comenius's ideas began to penetrate into school practice.

#### The Works of J. A. Comenius in Russia

In the reign of Peter the Great, the interest to the educational works of J. A. Comenius grew in Russia. In 1700 in Moscow, a translators school, under the direction of Nikolai Shvimer, was opened, where Comenius's textbooks were used, *The Gate of Languages Unlocked* (1631) in particular. In 1704-1705 this school was reorganized by Ernst Glük (1652-1705), who prepared for it manuscript directions in Russian, among them an important place is occupied by the translation of the educational books of J. A. Comenius. Peter I approved the educational methods of Comenius and rated highly Comenius's illustrated children's encyclopaedia *Orbis Pictus*... (1658). A modern researcher claims that this book was among the textbooks of Tsarevich Aleksei Petrovich (13, 29). Unfortunately, E. Glük did not have time to publish his translations of Comenius's works, and they have come down to us in manuscript form, copied by one of his students, Werner Paus, Master of Philosophy, Jena University.\* Nevertheless,

\* W. Paus (1670-1735) was for some time a translator at the St. Petersburg Academy of Sciences. In 1735, his manuscripts, together with the manuscripts of E. Glük, were placed in the library of the Academy of Sciences and are preserved in the Manuscript Department



the seeds of the didactic ideas of Comenius fell on fertile soil in Russia and sprouted in the 18th century. In the famous edifying book, *Honest Mirror for the Young or How to Behave in Life* (1717, and numerous subsequent editions), certain theses and moral maxims are borrowed from the work of Comenius: *Praecepta Morum* (20, p. 69).

At the beginning of the 18th century, the didactic works of J. A. Comenius were well known to such scholars and theologians as Fyodor Polikarpov-Orlov († 1731), director of the Moscow Printing House and the author of the trilingual dictionary (1704) compiled with the help of Metropolitan Stefan Yavorsky and the Likhoudes brothers; the famous mathematician, Leontiy Magnitsky (1669-1739); Metropolitan Stefan Yavorsky; Archbishop Feofan Prokopovich, Andrei Bogdanov (1692-1766), and others. "Historical data confirm that these Russians did a great deal to introduce the pedagogical heritage of Comenius into Russia" (21, p. 63).

In 1765, in St. Petersburg, a commission was formed for the improvement of theological colleges. In the following year this commission advanced "The Project for the Establishment and Draft Statutes of Theological Educational Institutions". In the section regarding the study of Latin, it recommends, "to teach from the book entitled *Orbis Pictus...* by Comenius" (22, p. 314). The great Russian scientist, M. V. Lomonosov, became acquainted with the manuals by Comenius at the Slavonic-Greek-Latin Academy in Moscow. In 1768, on Lomonosov's initiative, Moscow University published Comenius's *Orbis Pictus...* in five languages (Latin, Russian, German, French, and Italian) under the title *The Visible World in Pictures*. From the foreword to this publication we learn that the name of Comenius as the pedagogue had won great prestige in Russia. Three years later, Moscow University published a manual *The Way to Study* (1771), in which *The Visible World in Pictures* is recommended for each class of the gymnasium as a study aid, and the arrangement of the language course of study is very similar to that in Comenius's book, *Methodus linguarum novissima* (1648).

In the latter work, despite its linguistic character, Comenius lays the

foundation of Christian gnoseology, tying it up with the theory of the language as a means of expressing spiritual relations among men: "God is the source of thought," stresses Comenius. "In Him are contained all the prototypes, which He imprints on all objects; the objects, in their turn, impress their images upon feelings; feelings communicate them to the mind; the mind to the tongue, and the tongue to the minds of other men; so, the body plays the role of a go-between, because souls enclosed within a body cannot hold direct spiritual intercourse among themselves" (9, p. 50).

The *Visible World in Pictures* became very popular and was published many times in Russia. Even to this popular work, which is a collection of didactic drawings with explanations and by no means a theological tractate, Comenius imparts a moral-religious aspect.

I. Fesenko, an eminent Russian pedagogue, remarks that Comenius's *Orbis Pictus...* personifies education, which sees in the world of real objects the wisdom and majesty of the Creator, "makes us rise in our souls to Him and, in drawing nearer, experience His holiness and acquire all the lofty moral foundations of life, which are hidden in the love of and help given to one's neighbour" (23, pp. 18-19).

N. I. Novikov (1744-1818), a Russian educator of the 18th century, who undertook the publication of the 2nd edition of *Orbis Pictus...*, was a convinced follower of Comenius's pedagogy. In his article, "On the upbringing and teaching of children for the spreading of useful knowledge and promoting general welfare" (Supplement to the *Moscow Gazette*, 1783-1784), he refutes some of the pedagogical ideas of J. J. Rousseau (1712-1778) and John Locke (1632-1704), as not answering, in his opinion, the tasks of spiritual enlightenment. N. I. Novikov shows the advantages of public education over home education; he is against corporal punishment, insists on the encouragement of initiative and the cultivation of aesthetic tastes in the pupils, on preparing them for independent activity aimed at benefitting others, in all of which, it seems to us, it is easy to detect the influence of Comenius's ideas (especially in the section, "On the Education of the Mind", in which six

didactic principles are expounded). The pedagogical views of Comenius are widely reflected in Novikov's magazine, *Children's Reading for the Heart and Mind*, which began to be published in 1785 (24).

In the latter half of the 18th century, the didactic ideas of Comenius were further disseminated and developed in Russia.

The task of the central public college opened in St. Petersburg (1782), was to train teachers for the newly-founded schools. Catherine II invited from Austria-Hungary, on the recommendation of Emperor Joseph II, the eminent pedagogue, F. I. Yankovich, a Serb, who taught there the fundamentals of didactics and methods, using the works of J. A. Comenius (21, p. 69). In 1786, the so-called Teachers Seminary branched out from the college. The seminary played an important part in training teachers for parish schools in Russia.

"The Statutes of Public Schools in the Russian Empire, August 5, 1786", in drawing up of which F. I. Yankovich took part, laid the foundation for the system of public schools in Russia. In conformity with the behests of Comenius the authors of the Statutes strove to base education on comprehension, to bring into general use the visual methods of education and more humane ways of influencing the pupils (25). By a ukase of the Holy Synod of the Russian Orthodox Church, the Statutes applied also to the theological educational institutions, including the Moscow Theological Academy. According to the 1786 Statutes, in all the principal schools founded in 25 gubernia cities of Russia, Comenius's *Orbis Pictus*... was introduced as a manual for learning Russian and foreign languages; it was printed in a special edition for public schools (revised, abridged, and entitled *A Sight of the Universe*) in St. Petersburg in 1788 (the following editions came out in 1793, 1803, 1808 and 1822; in 1941 and 1957, the book was published under the title *The Visible World in Pictures*).

The pedagogical ideas and methods of J. A. Comenius were used in many theological seminaries and at the Kiev and Moscow theological academies. In the second half of the 18th century these

academies were not only the centres of Christian culture, but schools of all-round knowledge, they were on a par with higher comprehensive schools: apart from theology, also taught there were history, philology, philosophy and natural sciences.

The use of Comenius's didactic aids and pedagogical methods in the educational process of the Kiev Theological Academy is connected with the names of Archimandrite Georgiy Konissky (later Archbishop of Mogilev; † 1795); Archdeacon Manassiy Maksimovich († 1758); Metropolitan Timofei (Shcherbatsky, † 1767) of Kiev, and others. In the curriculum drawn up by a member of the Kiev Theological Consistory, Archdeacon Manassiy Maksimovich, dated November 18, 1751, the best printed textbooks of the time for studying classical Latin and Christian literature, including Comenius's books, were accepted (21, p. 100).

The curriculum was sanctioned by Metropolitan Timofei of Kiev who sent the Rector of the Kiev Theological Academy, Archimandrite Georgiy Konissky, a letter dated August 14, 1752, instructing him to adopt the curriculum. "At that time the positive aspects of the new form of theological teaching (despite elements of Latin and Protestant scholasticism)," Archpriest George Florovsky notes, "were its biblical realism, the aspiration to accept and understand the sacred text in its connection with reality and even in its historical perspective" (17, p. 106).

Mentioned here ought to be a graduate of the Kiev Theological Academy, the Ukrainian philosopher, Grigoriy Skovoroda (1722-1794), the author of *The First Doors to Christian Ethics*. In the said work, there is much in common, in our opinion, with the views of Comenius, especially regarding the essence of upbringing which should be "the door to right behaviour", in accord with Divine Institutions and laws of Nature. In another of his works, G. Skovoroda, following Comenius (*Didactica Magna*, Chaps. 19, 54), affirms that the teacher is the servant of Nature (G. Skovoroda, *Works*, Kiev, 1961, Vol. I, p. 496, in Ukrainian).

Obvious too is the influence of Comenius's didactic ideas upon the Moscow Theological Academy, whose 300th



anniversary the Russian Orthodox Church marked in 1985. It was founded in 1685 by the brothers, Ioannikios and Sophronios Likhoudes, on the model of the Kiev Academy; the Moscow Slavonic-Greek-Latin Academy, as it was then called, was initially housed in the Monastery of the Saviour in Nikolskiy Krest Street. Several dozen clerics and laymen studied there; the Likhoudes brothers taught them theology, grammar, poetry, rhetoric, logic, physics, Latin and Greek for eight years (1686-1694). "The success of the school speaks for itself," Prof. A. V. Kartashev says. "In three years the students learned to speak two languages and even started translating Greek books into their native Russo-Slavonic" (26, Vol. II, p. 254). Comenius's *Orbis Pictus...* was included in the category of textbooks used at the Moscow Theological Academy and the Trinity Lavra Theological Seminary (founded in 1742).

At the Trinity Lavra Theological Seminary, Comenius's study aids were used since the middle of the 18th century. There are interesting evidences, for instance, the instruction given by Archimandrite Platon Levshin (subsequently Metropolitan of Moscow; † 1812) to use *Orbis Pictus...* in teaching the secondary grammar class (22, p. 324). The rector of the Trinity seminary, Hieromonk Apollos Baibakov (subsequently Bishop of Arkhangelsk; † 1801), published in 1781 in Moscow his "A Common Means of Learning Necessary for All Strata of Free Men", written in the form of a letter addressed to Prince N. I. Trubetskoy. "The influence of Comenius's ideas is obvious in this work too," notes a modern scholar (13, p. 92). I. I. Betskoy, another outstanding figure in Russian education (1704-1795), held views close to Comenius's. According to his projects were founded the Smolny institute for girls of noble origin in St. Petersburg (1764) and educational institutions in Moscow (1764) and St. Petersburg (1770).

In contrast to the Kiev academy, at the Moscow academy the *Orbis Pictus...* was studied in the higher grammar class—*syntaxima*. Pupils were given whole chapters from this book to be memorized; it was used as a lexical material for oral Latin (21, p. 107).

In 1959, the bibliographer of the De-

partment of Rare Books at the State Lenin Library, I. M. Polonskaya, established that another famous and very popular book in Russia in the 18th century—*Rules of Good Behaviour*—belonged to the pen of J. A. Comenius. Comenius wrote it in Latin (*Praecepta Morum*) in 1653 at the Saros-Patak school when he lived in Hungary. Subsequently it was included in the Amsterdam edition of Comenius's works *Opera Didactica Omnia* (1657); in all probability it was borrowed from there by the well-known archaeographer and Russian publisher, N. N. Bantish-Kamensky (1737-1814) (21, p. 111), who published it in 1792 under the title "Rules of Good Behaviour for the Instruction of the Young, Compiled by N.B.K."

Earlier the *Praecepta Morum* was printed in 1783 in Latin as a supplement to the *Latin Grammar* compiled by N. N. Bantish-Kamensky (Moscow, 1783, N. I. Novikov Printing House). It should be noted here that the *Latin Grammar* with its supplement was republished six times in Russia between 1783 and 1798, regarding which a modern scholar says: "Nothing similar has occurred in any European country..." (21, p. 113). "It would not be an exaggeration to say that in Europe at that time it would have been hard to find another country which favoured so greatly the pedagogical heritage of Comenius as Russia did" (21, p. 126). Another modern researcher also considers that the pedagogical heritage of Comenius was deeply rooted in Russia: "Great was the influence of Comenius's pedagogical ideas on the organization of general schools at the end of the 18th century, especially in determining the trend of education, the general curriculum, the method of teaching at public schools, and the character of the textbooks" (27, p. 51).

In early 19th century, J. A. Comenius is hardly mentioned in the pedagogical literature of Russia. At that time, characteristic for Russian pedagogy was the Lancasterian system and the pedagogical ideas of J. H. Pestalozzi. However, the name of the great Slavonic pedagogue could not be forgotten.

We are informed about the use of Comenius's textbooks by E. Schmidt (1827, St. Peter's Central German School in St. Petersburg) (33) and by

I. I. Davydov (1794-1863). The latter was a renowned pedagogue and writer; from 1862 he was professor of Latin and philosophy at Moscow University and later appointed principal of the Central Pedagogical Institute. In 1842, he recommended for study the above-mentioned book of Comenius "for there is none better" (28, pp. 345-346). An interesting fact is I. I. Davydov's doctoral dissertation "Reforms in Science made by F. Bacon" (1815) for it is well known that Comenius rated Bacon very highly, considering him one of his teachers. We may note thegnoseological closeness in the views of I. I. Davydov and J. A. Comenius: "God, Man, and Nature—here are the three objects of this science and the purpose of study of philosophers", writes Davydov in his work *Fundamentals of Logic* (Moscow, 1821, p. 4; cited from: 29, p. 27). Just as Comenius, Davydov held that the purpose of philosophy is the perfecting of morality and laws, the formation of morals and the improvement of life of mankind, and its final goal—apprehension of God's wisdom and goodness.

The principal task of the socio-pedagogical movement in Russia, in mid-1850s and beginning of the 1860s, was the establishment of public schools. The implementation of this task was a triumph for the didactic ideas of Comenius and was realized in the opening, at the end of the 1850s, of Sunday schools, which did not exist for long, but gave an impetus to the development of social initiatives in the field of public education. On July 14, 1864, the Statutes of Primary Public Schools were ratified and the establishment of primary public schools, in which "children of all social statuses..., of both sexes" could study, was legalized. The programme of these schools included the Catechism, reading, writing and arithmetic, taught in Russian. In those years, many parish schools, with the course of three-four years, were opened; it was allowed to attach to them Sunday schools and the teaching of crafts; from 1884 the schools began to receive big government subsidies. Both boys and girls were taught, free of charge, mainly by members of the local clergy.

"The teaching of girls in parish schools," the Holy Synod of the Russian Orthodox Church pointed out in

1894, "is of the greatest importance because girls are the future mothers of families, and the parish schools can depend on them as loyal helpers and allies in the cause of upholding morality among the people and consolidating the truths of the Orthodox Church" [*Russkaya Shkola* (The Russian School), Nos. 7-8, p. 343].

In 1866-1867, the research by L. N. Modzalevsky (1837-1896) came out in Russia; "Outline of the History of Education and Learning from Ancient Times to Our Days", in which J. A. Comenius as the founder of scientific pedagogy who had anticipated many methods of later European schools was given his due. Two years later, on the threshold of the 200th anniversary of the death of J. A. Comenius, one of the best and fullest biographies of the great Slavonic pedagogue, entitled: "The Life and Work of J. A. Comenius" written by F. Palatsky (in Czech it was published in 1829), was printed in the *Transactions of the Kiev Theological Academy* (January-February, 1869). This biography is still an important source for research.

The 200th anniversary of the death of J. A. Comenius was marked in Russia and some other countries of Europe in 1870-1871. In the opinion of the well-known Russian pedagogue, T. D. Florinsky, since that time interest in the heritage of Comenius revived, greatness and significance of this renowned pedagogue came to be revealed in the new literature (30, p. 4).

The eminent Russian pedagogue, S. I. Miropolsky (1842-1907), in his work on the significance of J. A. Comenius in the history of pedagogy (8), written for the 200th anniversary of his death, stresses the need to be guided in education by national traditions, by the maturing idea of Slavonic reciprocity. He shows cogently that the views of Comenius, in their comprehensive entirety, include all the ideals of the succeeding West European pedagogues—from Ph. Spener and Basedow to Pestalozzi and Diesterweg—as separate aspects of one whole, that the most valuable pedagogical ideas of Pestalozzi were nothing more than the forgotten ideas of Comenius expressed a hundred years earlier (30, pp. 14-15).

Indeed, the English pedagogues, A. Bell (1753-1832) and J. Lancaster



(1771-1838), had developed Comenius's idea of the possibility of simultaneous teaching of a large group of children resorting to the aid of older pupils. Exposition of conditions for easy, steady and speedy learning, which made the German pedagogue, Adolf Diesterweg (1790-1866) famous, we find in all its plenitude in Comenius's works. It was also Comenius who founded the didactic method on proceeding from the near to the far; from the known to the unknown; from objects to words. Finally, the idea of the need of harmony in the development of man, of both his physical and spiritual powers, which is the *credo* of the modern pedagogy, is one of the most favourable ideas of the great Slavonic pedagogue.

The 300th anniversary of J. A. Comenius's birth was widely marked in 1892 in Austria-Hungary, Holland, Germany, Britain, Sweden and Russia as well as in the United States of America. Jubilee celebrations took place in Prešov, Fulnek, Lissa, Elblag, Amsterdam, Herborn, Heidelberg, London, Stockholm, Berlin, New York, Chicago, St. Petersburg, Moscow, Kiev, Odessa, Riga, Revel (now Tallinn), Tiflis, Warsaw, Czestochowa, and other cities. The public of Europe and Russia learned about the life and works of the great Slavonic humanist. In 1892, at the pedagogical museum of the military colleges in St. Petersburg a special "J. A. Comenius Department" was organized which joined the international "J. A. Comenius Society", founded in Germany in 1891, and began to maintain ties with pedagogical societies in Prague and Leipzig (20, p. 77).

Even before the celebration of the 300th anniversary of Comenius, a special commission was formed in Russia on translation and publication of the works of the great pedagogue. Members of this commission attached to the pedagogical museum of military colleges in St. Petersburg, carried out an enormous translatory work as a result of which the fundamental didactical works of Comenius were published. Selected pedagogical works of Comenius were printed as a supplement to the magazine *Gimnazia* (Gymnasium) (1892-1897), as well as in a two-part special edition (1, 2).

J. A. Comenius's *Didactica Magna* translated by A. Shchepinsky, was pu-

blished in St. Petersburg in 1893. It is the most famous of Comenius's works—"the pedagogical bible for any educator, teacher, or parent, for all whose hearts bleed and ache for children's souls, their fate, their happiness and future" (31, p. 3).

At the beginning of the 20th century in Russia, not only the pedagogical, but the exclusively theological works of Comenius became well known.

In 1904 in St. Petersburg, his theological treatise *The Labyrinth of the World and the Paradise of the Heart* (1622) came out. In *The Labyrinth of the World...*, the wayfarer (the author himself) accompanied by his two servants—All-Knower and Deception—the agents of the queen of the world, Wisdom (she is also Vanity—*Marnost*), wanders through the "fair" of human life, observing men in all walks of life, their occupations and vanities.

Among Catholic and Protestant theologians, the wayfarer sees mutual ill-will, at times even hostility, and with sorrow he realizes that they have forgotten the fundamentals of Christian commandments....

The wayfarer leaves the "fair" desiring to run away from the world. And then he hears an inner voice saying: "Return from whence thou hast come, to the home of thy heart, and close the door behind thee." Obeying this secret voice, the wayfarer receives the grace of Christ's spirit. Thenceforth he sees with the spiritual eyes of the "inner Christians", who are illumined by a dual light of reason and faith. In these "inner Christians" lies the spiritual ideal of Comenius.

It would be appropriate here to compare the ideas of Comenius with the direction taken by modern ecumenism. Comenius considers that the moral content of Christian life, which is often lost sight of because of acute social problems, is the main power for overcoming the separation of Christians.

"The whole of the examined work," K. Sent-Iler, a well-known Russian pedagogue, considers, "is imbued with deep religiosity and heart's sorrow at the loss by society of the Christian ideal. In appraising all that happened in the life of that time, Comenius is guided solely by the demands of Christian morality. In several places of his work, he reveals such profound and

sincere religious feelings, such wholehearted devotion to Christ, that *The Labyrinth of the World...* should be numbered among the most outstanding works in the field of moral-denunciatory and ascetic literature" (32, p. 16).

### Some Aspects of Study of J. A. Comenius's Heritage

Following the 300th anniversary, the "J. A. Comenius Department" held public meetings each year (from 1893 to 1900), on the birthday of the great pedagogue, at which papers and lectures on Comenius were read. The meeting of the department in the 1893/1894 academic year heard the paper by Prof. Tomaš Masarik (1850-1937) "On the Attitude of Czechs to Comenius". In the 1899/1900 academic year, I. O. Fesenko's paper was read; he proves in it that Comenius was the first to point out the existence of the law of evolution in Nature and in the sphere of the spiritual development of children (33). The idea of the gradual and purposeful development of all that exists, which was accepted by Comenius as a universal law operating in Nature and the history of mankind, anticipated, in our opinion, some of the theological schemes of Pierre Teilhard de Chardin (1881-1955).

Elaborating this idea Comenius intertwines closely the Bible teaching about the creation of the world by God, the Aristotelian concept of form, as a creative power, and the scholastic view that the essence of each thing consists in its movement towards its predestination put in it by God.

One of the most important works on Comenius, written in Russia in that period, should be considered the book by P. P. Blonsky: *J. A. Comenius* (Moscow, 1915). "Comenius was firmly established already before the Revolution (in Russia)," stresses a modern scholar, "as the greatest classic of pedagogy in the programmes and textbooks of pedagogical seminaries, the eighth form of the girls' gymnasiums, pedagogical institutes, in various historico-pedagogical collections.... He is meritoriously included in the history of pre-school pedagogy and in the history of education by labour" (20, p. 79).

This worthy tradition continues in our day too. In connection with the

300th anniversary of the publication of the didactical works of J. A. Comenius, a session of the RSFSR Academy of Pedagogy was held in 1958 whose materials were printed in a special collection (34).

Both the secular and ecclesiastical pedagogy in the Soviet Union rate highly the merits of Comenius in the field of didactics, and his creative researches directed at founding truly public schools, closely bound with life and meeting the loftiest spiritual ideals.

In 1935, in the pietistic archive of Halle, Germany, the manuscript of the largest work of Comenius was discovered: *De Rerum Humanorum Emendatione Consultatio* (1645). This work testifies that Comenius was an outstanding philosopher, the author of a grandiose programme for the creation of a new society, a society of peace, fraternal cooperation and social justice, which the great Slavonic pedagogue dreamt of creating through universal education, by transforming science, religion and government. In the lifetime of the thinker only two parts of this work were published in 1667 (*Panegersia*, from Greek—universal awakening, and *Panavgia*—universal enlightenment), whereas there are five more parts in it: *Pansophia*—universal knowledge; *Panpedia*—universal education; *Panglottia*—universal language; *Panortosia*—universal reform, and *Panutesia*—universal exhortation.

*De Rerum Humanorum Emendatione Consultatio* was designated by Comenius for an international planetary forum—the World Council, about the convocation of which the thinker dreamt, "when nations, forgetting feuds, would unite in a single family", in order to guarantee eternal peace and cooperation among all peoples. In this idea Comenius was obviously influenced by early Christian chiliasm and elements of social utopianism, but what is remarkable is that this idea of Comenius after several centuries, found expression in the aspiration of nations to lay the foundations of a lasting peace through the United Nations, World Peace Council, Christian Peace Conference and other international organizations promoting the idea of human fellowship.

In conclusion, I will note that the fundamental didactic ideas of Comenius



have been embodied in the pedagogical practice of socialist countries.

"A labour national school for all, free of charge, is the great motto of the great Slavonic pedagogue, left by him to his people and, through it, to all the Slavs", N. N. Bakhtin, the well-known Russian pedagogue, bibliographer and translator, wrote in 1915 (11, p. 20).

Our country was the first in the world to carry out Comenius's behest by giving all its citizens the chance to acquire a comprehensive education free of charge. Such education has now become a reality not only in the Soviet

Union, but in all the fraternal Slavonic countries and in the whole of Eastern Europe, which pleases us particularly. The pupils of the theological schools of the Russian Orthodox Church and other Sister Churches in the Slavonic world, enjoy all the benefits of this education being purposeful patriots, champions of peace and social justice, as it was behested to us by the great Slavonic enlightener John Amos Comenius, the worthy continuer of the educational feat of Sts. Cyril and Methodius, Equal to the Apostles.

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Archbishop PITIRIM of Volokolamsk

# LITURGICAL PRACTICE

## THE SACRAMENT OF PENANCE

### The Order of Confession

**F**ollowing the introduction: "Behold, my child, Christ standeth here invisibly..." the Euchologion prescribes that the priest should "interrogate the penitent discreetly", point by point, and should await his reply to every question.

And first of all the priest shall inquire concerning the penitent's faith: "Tell me, my child, dost thou believe that which hath been transmitted and is taught by the Catholic, Apostolic Church, which was planted and nurtured in the East, and hath spread from the East throughout the world, and which abideth even unto this day, immovable and unchangeable? And dost thou doubt any of her doctrines?"

And if the penitent believeth rightly and undoubtingly, he shall repeat the Creed.

The recitation of the Creed so that it can be heard by the whole church makes it possible for the penitent to regain the sense of the enlightening action of the Divine Truth upon himself. His confidence is strengthened that the gates of Hell and the law of Sin cannot prevail against the Church whose reviving and healing force of life shall never end as being "illuminated by the Triune Unity in mystic holiness" (hymns of degrees, Tone IV, Antiphon I). It is this vivifying force that the penitent wishes to be associated with.

The recitation of the Creed generates in the heart of the penitent a living confidence in being able to face God in the Sacrament and to be granted His help for the attainment of a spiritual revival. And then the believer turns to Him and accepts Him as *the way, the truth and the life* (Jn. 14. 6), his heart is filled with the love for Christ and is inflamed with a desire to be totally at one with Him in the unity that had been lost through sin.

In view of Protopresbyter Alexander Schmemmann, "faith is always directed upon Another One and is the reaching out from the boundaries of one's self". This results in "a radical change of his interrelations, above all with his own self"<sup>1</sup>.

By its very nature the Truth of Christ cannot be individual. Coming into contact with the Light of Christ's Truth brings about an enlightenment of the mind, the will and of the whole life of the penitent.

Faith in God is the basis of the salvation of man. The good news of the one salvific faith suffuses the whole of the New Testament and is its central message. Christ, says the Gospel, is the *True Light* (Jn. 1. 9). To *as many as received him, to them that believe on his name, He gave power to become the sons of God* (Jn. 1. 12). The meaning of this power is *that whosoever believeth in him should not perish, but have eternal life* (Jn. 3. 15).

Faith makes it possible to a person to come to see and acknowledge the facts of God's existence and attain unto the paths of spiritual life leading to a living communion with God (Jas. 2. 20-26).

As fathers of the Church point out, the true follower of Christ is he who accepts the dogmata of the Church<sup>2</sup>. According to St. Clement of Alexandria, "faith is the one universal salvation of mankind" (*Paedagogus*, 1. 4). St. John Chrysostom declares that "the right dogmata concerning God sanctify the soul". The being in the Church and acceptance of her dogmata, as St. Irenaeus of Lyons points out, are the essence of "the vivifying faith" (*Adversus omnes Heareses*, Book 3, Chapter 3).

The Russian word for Creed—"Symbol" (of the faith; Gk. *Symvolon*), means a sign, image or expression,



which also accords with the meaning of the corresponding Greek word from which it derives. It expresses the doctrine of the Church, the confession of faith, the rule, the dogma, the tablet of faith by which lives the Holy, Catholic and Apostolic Church<sup>3</sup>.

From the first century of Christianity, the Creeds have been a generalized synthesis of faith and the dogmatic truths of the Church.

Rufinus, the Church historian of the 4th century, points out that before they went preaching the Gospel, the Apostles set before themselves "the standard of their future preaching" so that, being away from one another, they could offer something uniform to those converted into the Christian faith. With this aim in mind, they all, moved by the Holy Spirit, compiled a common opinion concerning their faith and decided to impart to believers a sign or symbol that would "distinguish the one who preaches Christ in truth, according to the Apostolic Canons"<sup>4</sup>.

Before the start of the 4th century, the Creeds were mostly associated with the preparation of the learners for the Sacrament of Baptism. These concise confessions of faith were uttered by learners on the day of their Baptism. But as from the 2nd century, such standards began to be called "rules" and "canons" of faith. And in the age of the Ecumenical Councils, the Creed began to be used as the attestation of the true Orthodoxy, a barrier guarding the Church from the heresies.

Creeds of the new kind, that met the need to strictly define the Orthodox doctrine against all heresies came into use in the 4th century. As different from the early baptismal confessions of faith, the accent in them is on the doctrinal aspect.

The Nicene Creed was the first dogmatic Creed proclaimed by the First Ecumenical Council (325). What was originally the baptismal confession of a Local Church, probably that of Jerusalem, was revised by theologians who also had to extend it in order to provide a more precise confession of the Divinity of Christ as being directed against the Arians. This Creed was recited as a dogmatic confession of faith at the Ecumenical Councils of Constantinople (381), Ephesus (431) and Chalcedon (451).

Born of the baptismal confessions of the Churches of Antioch and Jerusalem, this confession of "Nicene Faith" must have been revised and amended by the Fathers of the Second Ecumenical Council (381). The new draft of the Creed also received the approval of the Fathers of the Fourth Ecumenical Council at Chalcedon (451) and from then on it was adopted for liturgical use by the Constantinopolitan and other Local Churches as the true "canon of faith". Asserting the indisputable nature of the Niceno-Constantinopolitan Creed, the Church, as one can put it, has upheld it at the price of suffering in the struggle with heretics and renegades from the Christian faith<sup>5</sup>.

The confession of faith in and by the word lies at the basis of Christian life. It provides the expression of that unity of life which is from above, from the Father of Lights, and is the unity of faith and love. It is by this unity that the Church lives on. It is granted and accepted through the word. The word of confession correlates a person who utters it with the reality and experience of the Church which had preceded that word and in relation to which "the word is the symbol: a manifestation, gift, possession"<sup>6</sup>. The confession of faith in the words of the Creed is therefore the gift of the Truth of Christ and participation of a believer in inheriting the Life Everlasting.

The Early Church made it binding upon the faithful to learn the Creed by heart (Canon 46 of the Council of Laodicea). With time it became traditional for Christians to sanctify the beginning of each day and other major events by the recitation of the Creed, thus pledging their devotion and loyalty to God and His Church.

It goes without saying that it is not enough to confess the faith by words of mouth alone, even though these words be uttered with due reverence. What is needed is that both the mind and heart of a believer should cling to the reality of the Divinely revealed Truth.

Metropolitan Filaret of Moscow († 1867) admonishes Christians "to gain possession of faith". He notes that as long as faith is confined to the Holy Scriptures and the Creed, it remains the property of God, His Prophets, Apostles and the Fathers of the

Church. And it is not yet the personal faith of the Christian himself, who gains possession of it only when it permeates his thoughts and memory and when it guides his actions. Only a profound understanding of all the 12 points of the Creed makes each member of the Orthodox Church a conscientious believer<sup>7</sup>.

A misconception of the Creed results in a distortion of the foundations of Christian life, to dogmatic and ethical errors. It is only within and through the Church that the faithful comes to know the One God in the Trinity and the salvific dogmata of faith<sup>8</sup>.

The Sacrament of Penance promotes a spiritual renewal of a person's faith, enriching him by the experience of an encounter with God and the acquisition of a Heavenly gift. On the strength of the experience of this encounter the words of the penitent not only acquire their meaning, but also gain strength. And human words unrelated to this experience and divorced from it are inevitably regarded by the penitent as ambiguous, sly and sinful. They represent the reality of a life that is vain and sinful about which the penitent wants to tell his spiritual father as being the reason of spiritual degradation and enslavement by death.

The confession of faith is at the same time the judgement of the whole Church and of each of her members over himself. *For by thy words thou shalt be justified, and by thy words thou shall be condemned* (Mt. 12. 37). It is the measure and the exposure of all the substitutes and betrayals in man's life. It provides an incorruptible test of wherein lies the treasure of your heart and what kind of treasure it is and it tests your faith itself.

St. Simeon of Thessalonica<sup>9</sup> points out that the Creed contains the beginnings and foundations of Christian life. Relying upon them, the man of the right faith sets out towards the endless age of the glory of God.

Reciting the Creed, the Christian confesses that God is one in nature, power, authority, omnipotence, and sovereignty. Being one, God has three Persons or Hypostases. One of these Hypostases is not begotten and is the Cause of the two Others that proceed from it before all time and dispassionately. The Second One is begotten of the One Who

is unbegotten and the Third One proceeds from the Same One Who is Unoriginate and Unbegotten. The name of the first Hypostasis is the Father, of the Second One—the Son, and of the Third One—the Holy Spirit. They are indivisible, are before all time and eternal. They are not three gods, but One God, One Lord, as is confirmed by the angels singing in Heaven: *Holy, Holy, Holy is the Lord of hosts* (Is. 6. 3).

The Triune God is consubstantial, of one substance, just as He is of one power, glory, intent and one will. The Tri-Hypostatic God is the beginning and effective force of everything that exists in the world. The Holy Trinity is the maker of all things, spiritual and material, visible and invisible. All these things were created from non-existence and in time. Being the Maker, the Triune God—the Father with the Son and the Holy Spirit, also manifests His providential will for all that exists in the world. Because of His care for the fallen man, by the good will of the Father and with the help of the Holy Spirit, the Son of God, while remaining immutable and unalterable in His Divinity, received from the Virgin Mary His human nature and became man like ourselves. His birth was immaculate, for the Most Pure Virgin had known no husband, remaining the Ever-Virgin before, during and after the birth. The Son of God, Jesus Christ, suffered for our sake in flesh, was crucified and accepted voluntary death for the sins of men. Thereafter He descended by His soul into Hell, and was buried in body. In this His Divinity did not depart of His holy soul and body. By the power of His Divinity the Son rose from the dead on the third day, as had been foretold in the Scriptures, and after His Resurrection he appeared repeatedly to His disciples. On the fortieth day after the Resurrection, the Son of God ascended into Heaven (as witnessed by the disciples) and took up His seat on the right hand of God the Father, having thus revealed His Body inseparable from His Divinity and being of equal glory and worship. This Son of God, the Saviour of the world, is to come down again to Earth from Heaven with the glory of the Father and reveal to those who believe unto Him His eternal Kingdom. At that time



He will raise all the dead so that their souls will be reunited with their bodies in which they lived and they will receive the just recompense for what they did in life. And the bodies of men will be incorruptible. Christ shall adjudge both the living and the dead according to His Divine laws; the infidels and impious ones will hear the just condemnation, and the pious and righteous will be glorified in the Kingdom of the Heavenly Father. The life that will follow the Second Coming of the Lord will not be confined to time and will be without end. *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God* (Rom. 8, 21).

The Sacred and Divine Creed formulated by the Holy Fathers of the Nicene and Constantinopolitan Councils communicates man with contemplative love of wisdom in Christ, which edifies him and leads him to salvation. Thus, the Creed speaks of the descent of the Lord from Heaven so that everyone could follow the example of His life and be saved. The Creed speaks of His Resurrection and life in order to give us the true hope in Him. Speaking of His Second Coming, the Creed kindles in man's heart an expectation of the Lord, teaches him to be heedful and ready for it in the earthly life, giving him the hope of eternal bliss and the fear of eternal punishment. The Holy Creed helps man to cleanse his soul, acting by means of Divine grace and fortifying the soul by a desire to reject sin and strive after the doing of good. Thus, by confessing the coming into the world of the Son of God and His incarnation, it prompts the penitent to be humble, and speaking of Him being made man, it prompts one not to strive after wealth but to fast and be chaste, for Christ the Lord had no place *where to lay his head*, fasted, was chaste in life, was born of the Virgin and taught people to treasure their virginity. The Creed calls the penitent to patience by pointing to the humility and meekness of heart of the Son of God, to His patience in Passions, when He was betrayed and crucified and prayed for those who crucified Him. By these virtues of His the Saviour conquered all sin: by meekness—arrogance which is

the source of disbelief; by humiliation—vanity, which breeds fury and envy; by His non-graspingness He conquered greed, that breeds theft, insidiousness, lies, betrayal of fellow men and departure from God; with fasting He defeated bodily lust, including drunkenness and evil passions; by virginity He defeated fornication which defiles human life and removes us from Holy God; by patience He defeated carelessness and faint-heartedness, hopelessness, ingratitude, darkening of the mind and desperation of the soul; by His long-suffering he defeated anger, enmity and hatred. All these sins erode man's faith, hope and love of God—the three virtues which lead man to deification.

The Orthodox faith cleanses the very source of the penitent's thoughts and he strives to manifest in penitence courage, prudence, fairness and consideration—the noble virtues which will lead him along the path to perfection and give him strength to live entirely in Christ.

#### NOTES

<sup>1</sup> Protopresbyter Alexander Schmemmann. *Eukharistiya. Tainstvo Tserkvi* (Eucharist. Sacrament of the Church). Paris, 1984, p. 178.

<sup>2</sup> Archbishop Sergiy. *Pravoslavnoe uchenie o spasenii* (Orthodox Teaching on Salvation), St. Petersburg, 1910, pp. 209-210.

<sup>3</sup> Archpriest Prof. Aleksandr Vetelev. *Bozhestvennaya liturgiia* (Divine Liturgy). (Attempt at Explanation with Reference to the Requirements of Pastoral Care of Souls). Zagorsk, 1968, p. 281, typescript.

<sup>4</sup> I. Dmitrevsky. *Istoricheskoe, dogmaticheskoe i tainstvennoe izyasnenie na Liturgiyu* (Historical, Dogmatic and Sacramental Explanations for the Liturgy). 4th edition, Moscow, 1856, pp. 248-249.

<sup>5</sup> Archimandrite Petr (L'Uilye). "Notes on the Creed"—*JMP*, 1969, No. 1, p. 75.

<sup>6</sup> Protopresbyter Alexander Schmemmann. *Ibid.*, p. 185.

<sup>7</sup> Archimandrite Petr. *Ibid.*, p. 75.

<sup>8</sup> Archbishop Pitirim. "The Church as the Realization of the Trinitarian Oikonomy".—*JMP*, 1975, No. 1, p. 63.

<sup>9</sup> The Blessed Simeon, Archbishop of Thessalonica. "Works".—In the book: *Pisaniya Svyatykh otsov i uchitelei Tserkvi, otnosyashchiesya k istolkovaniyu pravoslavnogo bogoslužheniya* (Writings of the Holy Fathers and Teachers of the Church with Reference to Interpretation of Orthodox Divine Service). St. Petersburg, 1857, Vol. 3, pp. 133-142.

Archpriest GENNADIY NEFEDOV,  
Archpriest VLADIMIR RIGIN

"The Just Shall Be Remembered Forever..."

Greek Chant

В па - мять веч - ну - ю , бу - дет пра - вед -

- ник, в па - мять веч - ну - ю бу - дет пра - вед -

- ник, в па - мять веч - ну - ю бу - дет пра - вед -

- ник, от слу - ха зла не у - бо - ит - ся.

Ал - ли - лу - и - а, ал - ли - лу - и - а, ал - ли - лу - и - а, ал - ли - лу - и -

- а, ал - ли - лу - и - а, ал - ли - лу - и -



- а, ал - ли - лу - и - а, ал - ли - лу - и -

- а, ал - ли - лу - и - а, ал - ли - лу - и - а.

Замедляя

# "Receive Ye the Body of Christ..."

Arrangement by D. Solovyov

С. А. Те - ло Хри - сто - во при - и - ми - те, Ис - точ -

Т. Б.

- ни - ка Без - смерт - на - го вку - си - те. Ал - ли - лу -

- и - а, ал - ли - лу - и - а, ал - ли - лу - и - а.



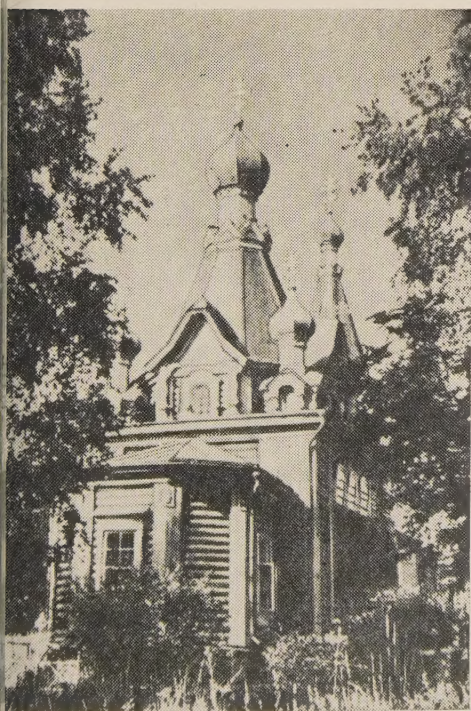
HOLY TRINITY CHURCHES IN THE MOSCOW DIOCESE



Church in the town of Ozery,  
Kolomna District



Church in the town of Podolsk



Church in the village of Natashino,  
Lyubertsy District



Church in the village of Udelnaya,  
Ramenskoe District



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